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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 24, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

AMERICAN FREEDOM AND EUROPEAN AGITATION.

There is one view of the great political events which have been and are taking place in Europe, that is fitted to encourage and strengthen the bonds of American christians and pious statesmen. It is evident that into the revolutions, completed, or in progress, of the current year, has been infused a degree of serious, high-toned and even Christian principle, which has not in former periods been discoverable. In France, for example, amid all the crude and anarchical notions of freedom which exist to a considerable extent, there is yet a marvellous difference between the tone of feeling now and that which *existed in the great revolution of 1790.* That difference consists in the extensive prevalence of a christianized sentiment, and displayed itself most memorably in the first days of the late revolution when the populace took possession of the Tuilleries, and when, in the presence of a statue of Christ, the whole mass of wildly excited rioters stood silent and uncovered in token of reverence. "This is the Master of us all," said one, and all the people bowed Amen. The humanity, the forbearance towards political enemies, including the fallen royal family and the ministry of Louis Philippe, the extraordinary instances of heroic abstinence from plunder by the suffering poor in the midst of exposed treasures, and many other developments of the "three days of February," attest in a surprising manner the vast difference between Paris in 1848 and Paris in 1790. And from the "three days" down to the suppression of the insurrection of May 15th, the same subdued feeling, the same moderation among the mass of the people and the National Guard, the same unwillingness to shed blood, or to tyrannise over men of opposing opinions, has been strongly manifested.

That France has improved, in view of the bloody lessons of her first revolution, is very likely. That there has been a growing sentiment of humanity for years every where, in which she has shared, is not doubted. But there is ample evidence that the example of this country, its institutions and its exemplification *of civil and religious* freedom, have been carefully studied in France, and made a strong impression upon the minds of her people. The frequency and the warmth with which this country has been referred to in France as the "Model Republic," and the freely expressed admiration of Americans, nationally and individually, show the influence we have acquired and exerted upon the great French nation.

We refer to the French estimate of our character and institutions not in the spirit of national vanity, not even to imply that we deserve all the credit awarded us, but for the purpose of showing our obligation on the one hand, to other nations, and on the other to exhibit the encouragement we have to present a worthy example of political wisdom and moral greatness.

It has pleased Divine Providence to place the United States in the van of the grand march of freedom, and to afford us great advantages for perfecting and consolidating our system, at a distance from the disturbing influences of European interference, and remote from the contagion of monarchical example and alliance. We have grown up here by ourselves with no antique abuses to cramp, and no traditional prescriptions to control us. We have built up a system based upon our own reasonings and convictions of right and justice, and during the two-thirds of a century which have occurred since we commenced our experiment of self-government, we have enjoyed every advantage of internal peace and prosperity, and generally of friendly and hospitable relations with the rest of the world, to enable us to acquire strength, stability and influence. In the teeth of the prejudicee of the old world which predicted our speedy failure, we have celebrated our 70th anniversary, and gradually, whatever of doubt may have prevailed abroad regarding us, we have acquired a standing among the nations, and awakened an interest in our system and drawn the eyes of the world upon us; and this interest in us is greatly increased by the numerous letters of immigrants describing the country and their prospects in it, to their friends and relatives whom they left behind.

At the present time, especially, when the people of Europe are breaking up their old governments and casting about for something new and better, thousands of their thinking men are earnestly and minutely inquiring into the theory and working of our system, with the view of introducing our forms among themselves. With these facts in our view, and with the prospect that our system and example will be extensively adopted by the regenerated governments of the old world, how anxiously should we desire to see our system propagated and perpetuated in all its purity, in all its glorious loftiness, and as the great patriot fathers of the Republic conceived and declared it.

The time has come when we should candidly scrutinize our course as professed freemen, and see whether our practice corresponds with those theories of human rights which we have so often recited and avowed before the world. We should desire, also, to be able to show that freedom is not only a practicable but a glorious thing, under whose genial influence individuals and nations are conducted to loftier heights of greatness and excellence than king-craft ever dreamed of, and that only under free and generous nurture can be realized those attainments and that enjoyment of which our nature is capable, and which the God of nature designed as our inheritance. H. C.

For the Register.

PROPOSED FUND FOR AGED CLERGYMEN.

Mr. EDITOR,—The proposition introduced into the Ministerial Conference for taking measures to raise a fund for the relief of aged and dependent clergymen, must be regarded as both seasonable and welcome. It is time that something of this kind was done to cheer and comfort those of our brethren, who may now, or hereafter, come under that class. We have a noble institution founded by the benevolence of a departed generation for the relief of dependent widows and children of deceased clergymen, and now we need another to stand beside it for the benefit of clergymen themselves, who may not have been able to lay up something of their usually stinted salaries to meet the wants of declining years. The time was, when they could rely on the people, with whom they had spent the vigorous and useful portion of life to support them to its close. This reliance, only in few, if any instances can now be reasonably cherished. The instances are rare, and they will probably become more so of a clergyman continuing with the same people through the whole course of his ministry. The connection between minister and people is becoming exceeding brittle. He is regaided rather in the character of a hireling, than as connected to them by pastoral and affectionate ties. As soon as he becomes less interesting in his services in the pulpit, or in his duty out of it, as the force of novelty abates, he is set aside, and he must seek a field of labor in some other part of his Master's vineyard. His removal from place to place does not enhance, but rather lessens his claims on the public regard, as a useful and successful minister of Christ. It has been said that, as a general rule, a minister depreciates in the public estimation twenty-five per cent every time he is dismissed. There is no doubt some truth in this, though it might be inferred from the readiness of some for a change, that they thought it would procure for them the opposite result.

It is quite apparent that the people are pleased with novelty in ministers as in everything else, and that old ministers are growing out of fashion. Old and experienced physicians are rather preferred to heal the maladies of the body; but young and inexperienced ministers are thought to be best adapted to meet the spiritual wants of a people. Such is the prevailing sentiment, and there is no other alternative but to yield to it. Our younger brethren, who now enjoy a desirable popularity so favorable to their usefulness, are destined at no distant day, if they live, to be old, and then they, in their time, may know something of the feelings of a cast-off minister. The trials of such a condition press with increasing weight, if it be attended by narrow and dependent circumstances. It is meet that the faithful servant of Christ should be made comfortable at that period of life, when he no longer enjoys the sunshine of an affectionate people, nor is able to labor in his Master's cause, or his services in that cause are no longer sought, or needed.

The government makes provision for its invalid soldiers, and shall the veteran, though disabled soldiers of the cross be forgotten? It is meet that the church make provision for its faithful and worn out ministers and thus gratefully remember them, who have spoken to their fellowmen the word of God. It is a beautiful and Christian trait in the Methodist denominations that their aged and infirm ministers are cared for, and not cast upon the charity of a cold and thankless world.

The measure proposed will have a tendency to encourage young men to enter the ministry. Many, no doubt, are deterred from entering the profession not only in anticipation of its attendant trials, but its attendant poverty, and shudder at the thought of a dependent and cheerless old age. Whether this is a sufficient and proper motive to keep one from entering upon the noblest work, to which man was ever called, I will not undertake to decide, but no doubt it does have an influence. But let it be understood that those, who have labored faithfully in word and doctrine shall, if their circumstances require, receive aid from a charitable source in the less active and useful seasons of life, and objections are lessened and inducements increased to enter the Christian ministry. This measure seems to be calculated to enlarge and to give stability to the ministry. It will serve to encourage those, who have entered it to persevere in it, and not to turn from it into other professions and callings. It will serve to inspire a moral independence, and a boldness for the truth, and an energy to overcome all unworthy and surmountable obstacles. It is a measure that cannot fail to commend itself to the laity of our denomination, who have a heart and an ability to every good work. I trust that it will receive general favor, and be crowned with success. It will be the production of another good fruit of our gospel faith. It is a favorable omen that it so readily met the approbation of the Conference. Such an institution would be another rich trophy of Christianity and a signal acquisition to the church. S.

For the Register.

MONEY.

Mr. Editor:—Your readers, as they glance at the title above, may smile to see a "money article" in your columns, and may think that the Register is becoming, like most of our secular journals, absorbed in the things of this world. But let them look farther than the title, and they may perhaps derive a hint of some value to them in reference to a subject which must interest all. All are not interested in the rise and fall of stocks and securities, and we are not about to give any reports of the proceedings of the Board of Brokers. But all have some concern with money. We must have some in order to live. We must receive it from others and we must pay it to others. In some way or other, we are all more or less, directly or indirectly concerned in the use and possession of this very necessary article. It is our object now briefly to defend this benefactor to our race from many pernicious and unchristian slanders which have been circulated against its character and fair fame. How often do we hear the Scripture incorrectly quoted, and made to denounce *money* as "the root of all evil," instead of "*the love of money.*" Money itself is a great blessing, we are bound to thank God for it, and to make a good use of it, when we are favored with the opportunity. Without it, where would be our hospitals, our Asylums for the insane, the deaf and dumb and the blind. God intended, we sincerely believe, that there should be large accumulation, in order that there might be large and noble charities. And have we not seen among us men who become very wealthy, who are indeed "merchant princes," but who are princely also in their benefactions and offerings of love. Witness our richly endowed University, and our flourishing charitable institutions in the city and its vicinity. Shall we say then that money is a curse, and that we must not seek to gain any of this "filthy lucre?" "We have been condemned by many as a nation of warriors, worldly minded men, caring more for the "almighty dollar," than for our Almighty Father in Heaven. But we think the charge unsustrained by the facts. We once heard what we thought a very true and happy statement from the lips of one of our distinguished divines in a public lecture, who said that "we *are* a *money-making*, but not a *money-loving* people." Let us not condemn then as a curse what God intended to be, and what can become, one of man's greatest blessings. How glad would our Ministers at Large feel and all our visitors of the poor, if they had all the money which they could profitably spend in improving the temporal, and thereby the spiritual welfare of the destitute and suffering in our midst. How glad do they feel that they receive so much, without which many a poor widow or fatherless child would go poorly fed and warmed and clothed. We hope that our rich men and all who have aided in this truly Christian enterprise will renew their efforts and increase their gifts, so that the work may go on more prosperously than ever. Let us then seek to gain money, that we may bestow money or the blessings which it can purchase, upon the needy and suffering. Will this be an unchristian pursuit! We think not. Paul exhorts the rich in this world's goods, that they be "rich in good works and ready to distribute," that they may thus "lay up in store for themselves a good foundation against the time to come, and that they may lay hold on eternal life." What more beautiful spectacle in the sight of God or man than that of the wealthy benevolent Christian, the almoner of Heaven's bounties to all the weak, and the suffering, sorrowing around him! Let us then never utter our railings and maledictions against riches and rich men, but strive to gain the former that we may do good, and to influence the latter that they may be "rich in good works." We must avoid one difficulty. We must not regard riches as the "one thing needful." We must not make money the grand aim and object of life, for the love of it will then become the root of all evil to us, and throw us into a snare. One who did love money more than his own soul, who worshipped mammon with all his heart* recently departed this life in our city. He was ninety years of age, and from early youth, his great aim was to make and hoard up money. For many years he has watched every night to guard his useless treasures from depredation. As we have seen him tottering through the streets to collect his rents, we have often thought that he was a perfect picture of miserly avarice, his head bent over, his eyes fixed on the ground, as his heart was fixed on earthly treasures, and his hands folded close to his body, as all his aims and desires were folded up within himself, a perfectly selfish man. He was an exception and a rare exception to our rich men generally. And his example may be a warning to all, young and old, who are anxiously pushing forward in the pursuit of wealth for its own sake. We have shown what good money can do. We shall be fully repaid for our brief reflections, if any shall be checked in their mad career for wealth merely; or if any shall be encouraged to go on in its pursuit for the sake of God, and Christ, and their fellow-men, making earthly treasures only the means of gaining "treasures in Heaven." K.

* Benjamin Wheeler.

ONONDAGA INDIANS.

SYRACUSE, June 10th.

This interesting relic of a departing race we visited to-day, in company with the Indian agent, to see if they were fulfilling the condition, upon which aid was promised them from this quarter, for the erection of a church. We found them improving in numbers, in morals, in civilization, in every thing. They are 396 persons, fourteen more than last year. They occupy seven thousand acres of land, most of which lies uncultivated, but, which can be turned to account by breaking up their community-system and giving each man some better stimulus to labor than the general good. This will be done ere long: and then as they are only seven miles from an abundant market, and their lands are far from poor, they may live even handsomely as small farmers.

As with the Indians everywhere, neighboring Christians are doing just as little as possible for them. Nearly all the tribe at present are heathens, celebrating their corn-feasts, berry-feasts, &c., sacrificing the white dog, and uniting in their painted dances. But, the money-power, by which heathen chiefs distributed the government annuity as they pleased to encourage heathenism, is now gone: the sum being allotted to each individual without regard to the real or imaginary claims of the chief. The grant is about five dollars a head: and as no liquor can be sold to them under heavy penalties, it is generally turned to a good account, in the purchase of dry goods and other necessaries. A schoolhouse has only been erected two years this fall: about half a hundred attend; they prove very eager scholars at drawing, painting, &c., but very slow and dull at arithmetic and anything which requires thought. One of the chiefs was carried as far as the junior year at the Episcopal college in Geneva; and now he is the hardest old pagan of them all, immensely rich, very powerful, and a bitter hater of Christianity and civilization.

Their place of worship at present is the school house; a small building, not half large enough for the Indians and white neighbors, who would attend to over two hundred regularly. Their minister, a Methodist by name of Fancher, and their teacher, also a Methodist, Mr. Ingalls, seem to be highly esteemed and to be doing real good. They and their friends have subscribed five hundred and forty dollars towards the new church, reckoning a huge pile of lumber and stones from the Reservation at only seventy dollars, half its real value. They want simple story books, and books of instruction for the children, and should any be sent to the office of the Unitarian Association they would be forwarded promptly and without expense to this neglected piece of heathendom in our midst.

Not much has been said about their social progress. Many of their houses are pretty comfortable now, their customs of life are gradually assimilated to those of the Whites, their numbers are actually on the increase, one of their chiefs is a very decided Christian and a worthy man, and Mr. Cooper, their Agent, seems to be successful and resolute in doing them good. We may hope, at least, a far better condition of things than they have hitherto been permitted to know. The location of the new church is excellent. We trust it will go up without any farther delay. F. W. H.

A RATIFICATION MEETING.

A meeting called by *three hundred and seventy-six* of the most respectable citizens of Syracuse, N. Y., assembled in that city, on Monday 29th ult., for the purpose of expressing their approbation of the act of the Common Council, in passing a resolution not to grant licenses for the sale of any kind of intoxicating drinks, and to enforce the laws which prohibit all such traffic without a license. The meeting being organized, a Business Committee, of which Rev. S. J. May was Chairman, introduced the following resolutions:—(We copy from the Syracuse Daily Journal:]

"*Resolved*, That whether we regard man's duties to himself as a rational and moral being, or consider his obligations to others, to whom he sustains social and domestic relations, the use of intoxicating drinks is evil and that continually, inasmuch as it weakens his powers, blinds him to the perception of right and wrong, blunts his moral sensibility, lessens the strength of his self-government, stimulates his appetites and passions, and exposes him to the perpetration of various crimes.

Resolved, That the chief end of government in all its various departments, is to secure, as far as possible, the general good of the people; that this end is best attained by suppressing vice and promoting virtue; that it should not countenance, much less sell, permits to carry on a traffic evil and immoral in all its tendencies—a traffic that is the cause of three fourths of our taxes; that has replenished our jails and our poor houses, and that has done more than any other vice to increase human suffering, wretchedness and misery among the people.

Resolved, That were dollars and cents, loss and gain, the only thing to be considered, the paltry sum charged for licenses bears no proportion to the vast sums of money necessarily and annually expended in supporting the wives and children of the men made paupers in consequence of the sale of intoxicating drinks.

Resolved, That while all justly abhor and detest the ancient custom of selling permits for all manner of indulgencies and wrongs, a practice so inhuman and abominable that the heart now recoils at the thought of them, yet, we hold there is no difference in principle between that diabolical custom, and the custom of selling permits to hold out temptations to seduce the young; to make men brutes, wives wretched, and children premature orphans.

Resolved, That the sale of ardent spirits is the greatest and chiefest source of strifes, quarrels, law suits, thefts, and licentiousness, and that all these evils would be vastly lessened by a discontinuance of the use of intoxicating drinks and beverage, and that the democratic sentiment—"the greatest good of the greatest number," imperatively demands a suppression of this misery-making traffic; and that its suppression would be carrying out that decided public sentiment, most emphatically and clearly expressed on every vote taken on that subject in this community.

Resolved, That it is the duty of every one to yield obedience to the laws of the land, and we respectfully ask those of our neighbors, friends, and fellow citizens, now vending ardent spirits, to honor themselves by now abandoning a traffic the law forbids. That while we deprecate the necessity of a resort to Courts of Justice to enforce the laws, yet, that would be preferable than to suffer both the law and humanity to be trampled underfoot. That in all events we are resolved to see the voice of the people and the laws of the land obeyed and vindicated, "*peaceably if we can, forcibly if we must.*" And to this end we pledge to each other our mutual cooperation and assistance; for further aid, we appeal to all honorable, high minded and worthy citizens.

Resolved, That we heartily and unqualifiedly approve of the high and honorable stand taken by the present and first Common Council of the city of Syracuse, in resolving to grant no licenses for the sale of intoxicating drinks; That by this manly and independent action they have done honor to the post they hold, to themselves, and to the city; and that, by all fair, lawful and honorable means in our power, we will co-operate with, and sustain them in this laudable effort to rid society of drunkeness—one of its most blighting evils, and humanity of its most cruel and relentless oppressor.

Resolved, That as true patriots, good citizens, humane men; as those who care for our own well being, and for the welfare of others, we are each and all of us under the highest obligation to refrain from the use of anything which tends to intoxication."

Mr. May accompanied the resolutions with some brief but earnest and appropriate remarks, taking his stand, as he is wont, always in the van of every good word and work. He said that "however good may be the intentions of our city government, it is manifest that they cannot be successfully carried out, unless sustained by a majority of the influential men in our community. Such is the genius of a democratic community, that the strength of the government, whether State or municipal, resides in the sentiments and feelings of the governed. The power of our civil arm depends upon the prevalence and activity of public opinion.

It is incumbent therefore upon all the citizens of Syracuse, who really approve the doings of our Common Council, to make that approval known and felt of all men, by the heartiness with which they express it, and the readiness with which they co-operate with the city government, in its generous endeavors to rid the community of the curse of intoxicating drinks.

If, sir, the gentlemen who have called this meeting mean and will do all that their call implies, and will throw the weight of their personal example in favor of entire abstinence from intoxicating drinks, the great reform for which we have been laboring will be speedily accomplished—the curse of intemperance will ere long be banished from our midst—no one will have the hardihood to proffer the sale of intoxicating drinks—and hundreds of men, who are now in the habitual use of them, will rejoice in having the facilities for this ruinous self-indulgence removed out of their way."

Other speakers also having addressed the meeting, the resolutions were adopted with great unanimity, only two or three gentlemen voting against them, and as it seemed all the rest of the meeting voting in their favor with great emphasis.

SELLING LICENSES AND SELLING INDULGENCIES.

Sir, a word upon the subject that is more especially appropriate to the consideration of this meeting—Licensing. There never should have been, sir, upon our statute book, a law providing that licenses should be given for the sale of intoxicating drinks. It was meant for good, but the effect of that law is now seen to have been altogether evil. One of the resolutions, now before us, places our license law on a fooling with the sale of indulgencies once practised in the Romish Church, and which we all abhor; and it is rightly placed there. To sell a permit to commit murder by the dagger, is no worse than to sell a permit to destroy men's lives by alcohol or any other poison. The Romish church has been steadily denounced for doing the former, and yet we in Protestant America, in enlightened New York, have been for years doing what is quite as bad. The Acts of Leo X., providing for the sale of indulgencies, and the act of our own Legislature, providing for the license of the rum traffic, are of a very similar character. Licenses for other crimes and mischievons devices to lead men into sin, have been and still are sold in Europe, and, in our own country, gambling houses are licensed; brothels are licensed; men are licensed to buy and sell their fellow beings.—These are of a piece with the licenses, which have hitherto been given amongst us for the sale of intoxicating drinks, and they all are well classed with the old sale of indulgencies by the Romish church. [J. Wilkinson.

THE DANGER TO BUSINESS MEN FROM COMPETITION.

No matter how similar or how different your occupations, my brethren, you are all exerting yourselves for yourselves; or, which is the same thing for all practical purposes, for those whose claims on you for support are always strengthened by a sense of duty, and in most cases by the ties of affection. There is a constant struggle going on for the greatest share of patronage and emolument—an unintermitted search for means and opportunities of peculiar and unwonted profits—a shifting of expedients to build up and magnify one's fortune—and an anxious, and almost literally a sleepless vigilance, to secure whatever advantages have been gained, or whatever success is promised. There is a direct and incessant conflict and competition between your own concerns, interests, advancement, and those of others, ever bringing into action, and encouraging and indulging the selfish passions. Now these passions, thus powerfully addressed and excited, may become tyrants over your better nature—swaying every part of your conduct—rendering you envious, narrow-minded, morose, meanly and grossly avaricious—changing the fair and noble enterprise of business into a spirit of low cunning, chicanery, and intrigue—leading you to throw every possible obstacle in the way of your neighbor's success—tempting you to rejoice, or at least to feel very complacent, in his failure or embarrassment, and to stray from the course of strict and high-minded integrity, whenever, by so doing, you think you can gain some personal advantage, or avert some apparently threatening loss. How resolutely should every honorable and Christian man guard himself against the encroachments of this most despicable and dangerous temper! Be active, I would say, in the name of all that is holy, be active, industrious, enterprising; but O, be above any unworthy jealousy of others. Set the example on all occasions, under all circumstances, of a large, liberal, generous spirit. Let the world see that whatever success you attain, it is only by the legitimate exercise of the talents, means and opportunities you can honestly command; taking no unfair advantages of others' straits or calamities, but, on the contrary, showing a readiness, as far as you have ability, to relieve rather than crush them. [Rev. F. A. Farley.

RELIGION CARRIED INTO EVERY ENGAGEMENT OF LIFE.

Religion is designed to reach the minutest things which we do, to control even our thoughts, to become indeed the dominant principle of our characters. Who, then, is the religious man, in the highest, the Christian sense? Not he, surely, who appears to be religious on great occasions, when the eyes or ears of hundreds or thousands are observing or listening to him, but in the family retreat, is a source of grief or pain, or mortification to the few, and as they ought to be, the beloved few around him. Character is not so tried or judged in regard to anything else—why should it be in regard to this? The little things in a man's conduct, as they are thoughtlessly called—the prevailing air of generous and high-souled virtue—the constant and delicate respect for the feelings, wishes, even, I am ready to say, the prejudices of others—the habitual love of excellence in any sphere or walk of life—the uniform mildness, serenity, benevolence of the disposition—the unshaken trust in, and loyalty to God, and reverence for his being and perfections—in a word, the kindness, generosity, integrity, and piety of his demeanor, shown always, and everywhere, at home and abroad, not for the sake of display, but simply and obviously as the result of deeply laid principle ever operative within; these things I take to be among the strongest proofs that the man is a religious man. Men are very apt to think, nevertheless, engaged so constantly, not to say engrossed in their business, that they have nothing to do with religion, except on set occasions and in a special and prescribed way; and too often that it belongs to particular persons who may be religious in their behalf. So far from the truth is all this, that under the light and instruction of the Gospel, you ought to carry religion with you to the office, the factory, the warehouse, the workshop, the exchange. I do not mean that you are to carry there long and sad faces, a constrained air and manner, or the formal exercises of devotion. None of these alone, nor all of them put together, would prove you religious. No. But an inflexible love of honest, generous, upright dealing between man and man; an humble, forbearing, forgiving, conciliating disposition; showing you ever, in that crowded and exciting arena, to be superior to the world; not absorbed in its pursuits, not wholly fascinated by its charms, not willing on any occasion, or for any temporal bribe, to compromise your conscientious sense of what, in the strictest sense, is right in the sight of God. This it is, to be religious in one's business; to refer all that you do, in every business transaction and engagement, always and alone, to that moral standard which God has set up. [ibid.

STANDARD OF CHARACTER AMONG BUSINESS MEN.

Amid the excitement of business, where each man is apt exclusively to seek his own, and not another's welfare, the lowest rather than the highest standard of moral obligation will prevail and be followed. It is not the future so much as the present, which is thought of. An individual will be far more likely to ask himself, in some great exigency, what is the law, the public law of the land—rather than what is right, strictly, unqualifiedly, truly right, by the law of God. Accordingly, such a man will, without the slightest compunction or uneasiness, transgress the Christian law of equity and of kindness. In the transaction of business, some men are daily and hourly manifesting an unwillingness to accommodate each other, a want of regard to the welfare of others, a reluctance to sacrifice the slightest personal convenience or profit, and a readiness to seize on every little petty circumstance which may result to their own benefit, even though, by so doing, they may essentially injure others; things which, in the intercourse of private and social life, even they would condemn as breaches of the commonest charites and courtesies of life. Beware, brethren, of this! Let the unadulterated spirit and principles of the Gospel, in all their fullness and strictness of requisition, go with and guide you in every concern in which you engage. In the event, sooner or later, you will find you have gained much—much every way, for the want of which nothing could compensate; much in peace of conscience—in its silent, but deeply-felt approval—in the assurance which that makes doubly sure of the favor of God."—[ibid.

WHAT THE SALVATION OF THE SOUL DEPENDS ON.

For each one of us the present hour is momentous. The salvation of our own souls private and humble though our position may be, depends upon the side we take, upon the sympathies we cherish, the opinions which we form, and by which we act. We are what we are, high or low, noble or base, living or dead, according as the force that is in us is called forth into action, or is allowed to waste away in the corruption of sensual ease and selfish indulgence. He that soweth to the flesh, and to the gratifications of the flesh, shall reap corruption. If we set our hearts on earthly treasure, and suffer not the claims of our suffering brother man to interfere with our pursuit of worldly success, our hearts will be subdued to the quality of the things on which they are set. We shall perish miserably in the ruins of our comfortable state. All religious faith, all blessed hopes, will die away within us, if charity, the divine love of truth and of man, is not cherished as the supreme and ruling affection of our minds. On the other hand, if we sow to the spirit, the spirit of truth and love and human duty, we shall reap life and power everlasting. We shall have truth in us, and it will be a light to our feet and a lamp to our path; and come what may, though thrones tumble into dust, and wealth takes to itself wings and flies away, and, in the convulsions of society, the very earth is moved out of its place, and the mountains cast into the midst of the sea, our mountain shall stand strong in that peace of mind which passeth all understanding and which, as the world does not give it, it cannot take away. [Rev. Mr. Furness.

EACH SOUL MUST SAVE ITSELF.

The great work is to be done by the soul itself. I cannot, by preaching, even were I to speak with the tongues of angels, make one of you a Christian; nor, were I able, ought I to attempt such a work. You are to be made Christians by your own faithful use of all the means of religious improvement. Could I, my friends, by a word change your minds, expel all error from your understandings, subdue your passions, take from the irritable man every impulse of anger, from the worldly man every thought of accumulation, from the proud man every stirring of self-elation, I should undoubtedly deliver you from sources of trouble; but your deliverance, thus passively acquired, would have no more virtue than would belong to you, were death, by extinguishing all consciousness, by striking you from existence, to work the same deliverance. Nothing is morally good in man but what he is active in producing, but what is the growth of his own free agency. Were I, by an irresistible influence, to implant in you a right faith and kind affections, I should not aid, but injure you, by taking from you the opportunities of virtue. You would come from my hand well-proportioned machines; but machines you still would be. The glory of a free agent would be gone. I come not to exert such a sway, not to rule your minds or your hearts, but to urge you to establish within yourselves the sovereignty of reason and conscience by your own reverential culture of these high principles of your nature.

[Channing.

THE RESPONSIBILITY OF THE MINISTER.

In describing the ministry as a highly responsible office, I beg not to be misunderstood. I sometimes hear language employed on this point, which offends me by its extravagance, and which can do only harm to the teacher and the taught. The minister is sometimes spoken of as if on him depended the salvation of his people,—as if to him it belonged to decide the eternal condition of his congregation,—as if by his neglect his hearers would be plunged into irremediable woe. I certainly do not feel as if any such tremendous power were in my hands. I would not wield it for the universe.—I assume no such trust. I, indeed, offer myself to you as your spiritual friend and teacher; but I do it in the full knowledge that God has given you better aids than your minister, that I am but one out of many means of your instruction, and that, after all, the chief responsibility falls upon *yourselves*. Regard the ministry as important to you,—I will add, as essential to the Christian cause,—but do not lay upon it a burden which no conscientious or benevolent man for worlds would sustain.

The minister is not alone intrusted with the salvation of the human race. True, the gospel is committed to him; but not to him only, nor to him chiefly. It is intrusted to *all* who receive it, for the benefit of their fellow-creatures. It is committed especially to the parent for the child,—to the private Christian for his family and friends,—to the Sunday-school teacher for the young,—to the more enlightened for the less privileged classes of society. The minister alone is not to preach the religion. It is to be preached in the nursery, in the household, in the place of business, in friendly intercourse, in public assemblies, as truly as in the pulpit; and we cannot doubt that often Christian truth is more effectually carried to the conscience and the understanding by the casual teaching of every day than by more regular and stated ministrations. [Ib.

ENJOYMENT OF NATURE.

"I have been walking amidst our trees and flowers, admiring the perfection of God's works, and seeing his glory in all that he has made. O, could his rational offspring fulfil their purpose and reach their perfection, as do these humbler productions of his wisdom and love! But are we to despair? The plant is short-lived and not free. Can we expect a free, immortal being to develop himself as early and regularly as the material, finite germ?"

"I sometimes think that I have a peculiar enjoyment of a fine atmosphere. It is to me a spiritual pleasure, rather than physical, and seems to me not unworthy our future existence. Did you ever read the life of that noble Platonist, Henry More? He seemed to consider the breathing of the air on him as something *more* than an emblem of the Holy Spirit; and I can understand how he was led to associate with it some peculiar influence from above."

[Channing.

A GOOD MAN'S LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity. [Chalmers.

THE FRENCH AND THE AMERICAN CHARACTER CONTRASTED.

[In the Advertiser of Friday last, there is an extract from an article by M. Michel Chevalier, originally published in the Journal des Debats. His object is to show that the French are not yet prepared to make the American political institutions their own. We do not feel the entire force of his reasoning, but the facts which he presents and the point of view he takes, will be regarded with interest.]

I propose to point out less the points in which we resemble the North Americans than those in which we differ, in order to shed a little light, if possible, on the question, as to how far a Constitution like the American Constitution is permitted to us, whatever desire we may have to possess one so much conformed to pure reason.

I begin with religion. This puts between the American and ourselves a very sensible difference. The Americans are, for the majority, Protestants, as the French are Catholics. The first education, that which leaves the strongest impression, even when we cease to be faithful to it, is that of religion. The protestant is accustomed to find in himself the rule and sanction of his conduct. The catholic is formed to ask direction from without and to receive it. From this, in politics, there arises a very different state of things and very different tendencies.

Protestantism is the general theory of self-goverenment, which is the republican government, par excellence, the government of individual independence, of municipal independence, of provincial independence, the self-government from whence flows universal suffrage for the administration of the State as well as that of the localities. Of all the protestant sects, that which protects the least, that which alone approaches by the liturgy and the hierarchy, to the Catholic Church, the sect of the Anglicans, properly speaking, scarcely exists in the United States.

Those fatal words: "I have no orders, I await orders, I am going to seek orders," which were near causing an incalculable misfortune on the 15th of May, when every one ought to have found the order to act in his own conscience, these came much more naturally from a Catholic than from a Protestant education.

Catholicism is monarchical, I mean that it confers on a single person very extensive powers, which however does not imply that the power must be hereditary, for the Holy See is not hereditary, and Poland was not. Catholicism is a great centralizer, it makes everything end in a centre, if it does not emanate from one. It certainly does not stifle conscience, far from it, but it puts restraints upon it. Till now Catholicism has accommodated itself to only three varieties of Republics; the aristocratic, like that of Venice, the despotic, like that of Rosas, and even that of the First Consul Buonaparte, and the perfectly anarchical, like those of Mexico and Peru. If we succeed in organizing among us the democratic and free Republic, as we firmly propose to do, it will be the first example which Catholic civilization has given of one.

This difference between the United States and ourselves is complicated with another. They are zealous Protestants, we are moderate Catholics. To judge of the attachment which each of the two nations has to its worship, it is enough to pass one Sunday on the borders of the Seine, and another on the banks of the Merrimac or the Ohio.

In 1835, I went down the Mississippi in a steamboat. The Mississippi boats had then not a good reputation. Vagabonds, gamblers by profession, made them their home. Every evening on our boat, a card party was arranged and kept up into the night. On Sunday the cards did not appear. Some of the passengers had, or thought they had, to the sorrow of their companions, the talent of music, and they spent every evening in drawing from their instruments discordant sounds. On Sunday they scrupulously abstained. This is the way they conduct in America, even on the Mississippi boats. How is it then in the cities to which a descent from the Puritans has given a tone? Formerly among us the Sunday was consecrated to amusement and pleasure, and I do not think we were wrong in not imitating in this respect the extreme reserve of the English, which is carried still farther by the Anglo-Americans. In France at present, for a great portion of the city population, labor has invaded the Sunday, which does not prove that more effective labor is had in the not prove that more effective labor is had in the year, but the contrary, the repose of the seventh day is necessary to the health of both body and soul.

The practice of religion is, for most men, a stimulous to principle and good morals.

Morals in the United States are much better than with us. A certain degree of corruption may have penetrated into a small number of the great cities where wealth has engendered pomp, and where strangers, adventurers and honest people swarm from all parts of the globe; but this is only an exception.—The measure of the rigidity of manners in America is given by the great respect that a woman who travels there alone every where meets. The American *farmer* (who is called a farmer though he be the rightful proprietor of a quarter or half a section, that is to say from fifty to a hundred acres, more or less) does not hesitate to send his beloved daughter alone, forty or fifty leagues, to work a

year or two in a factory, where he knows no one, where she is under the safeguard of public honor; and the farmer's daughters of that country are as beautiful as the shepherdesses of the eclogues. For two years I was almost constantly on the steamboats, in the cars and stages of North America. In one instance only did I see rudeness shown to a woman; the delinquent was not an American, but a new comer, who was immediately called to order. How do we stand on this point? And since the February revolution has made us republicans, is a woman who goes through a street in Paris more, or is she less respected than before?

The moral state of France and that of the United States may be compared in another point of view. In North America I observe strong political opinions, which are general, unanimous. I do not speak of the programmes of parties, which are superficial and ephemeral; I speak of what makes the foundation of national policy. Every American, from Lake Superior to the Rio Bravo del Norte, from the shore of the Oregon to the point of Florida, has a double conviction deeply rooted in his soul. The first, that Republican institutions are the origin and the secret of the greatness of the country, the general prosperity, and his individual well being. The second, at present almost as strong, is that God made the new continent that it might serve as the patrimony of the Anglo Saxon race, as at Rome they religiously believed that they should become the masters of the world and therefore they became so. What characterizes us, is the absence of conviction. We are more than ever an intelligent people, richly endowed by Providence, individually; individually, the French continue to have strong points; but a powerful general will, an object of activity vigorously pursued—we were deprived of it yesterday, we are not less so today, and yet it is this which gives vigor to society. There is in France only negations; there is not an affirmation which excites the public enthusiasm, one word which gives out from the bosom of one of us the cry of "*God wills it.*" I defy any one to point out to me in French society, that common thought on the destinies of the country, which in a flourishing republic animates all minds, and keeps them breathing, that common feeling which kept up the republican state among the Hebrews, before Saul and Samuel, among the Romans in the time of Faoricius, of Scipio, of Paulus Emilius. There exists nothing absolutely like it.

CHRISTIAN REGISTER

BOSTON, JUNE 24, 1848.

CHANGES IN OPINION.

While Christianity, like its author, is "the same yesterday, to-day and forever," and it is idle to talk of the "transient," in contrast with that which is "permanent" in it, there is no age or generation which does not bear witness to that which is transient in human opinion. Nothing that is human bears the impress of unchangeableness. For consistency's sake, or what wethink consistency; from motives which in their nature are not much higher than those by which the first human pair were influenced when they hoped to be as gods, men seek to justify their changes, and desire to stand before the world the same to-day that they were yesterday.

The same in character they would by no means wish to be considered, where there is room for improvement, but the same in opinion. Men are far less willing to be thought to have changed their opinions, even though that change be really for the better, than to have improved their character.

It is instability of opinion, fluctuation, it is the being driven and tossed about with every wind of doctrine, it is taking a position to-day and receding from it to-morrow; it is the adoption of opinions without consideration, and maintaining them without reason, and abandoning them because they are no longer novel,—it is this which is censurable. It is censurable because there is no progress, no improvement, no serious purpose.

WIGGLESWORTH'S DAY OF DOOM—THE N. E. PURITAN.

Our neighbor, the Puritan, challenged our personal testimony, a short time ago, on the question whether we knew, or ever had known, any among the Orthodox who believed the doctrine of "infant damnation." We gave, as we were requested, simply our personal testimony. It was not received in the most gracious manner in the world—but let that pass.

The question of the Puritan was very wisely restricted to personal testimony; it did not ask us to present any evidence on the subject, which we might possibly be able to adduce from records embodying the history of Calvinism in New England. And yet for all practical purposes, and for deciding the point at issue, the question ought to have extended thus far.

There is a poem extant entitled "The Day of Doom, By Michael Wigglesworth, A. M., Teacher of the Church in Malden, in N. E." A copy is before us bearing the imprint of "Charles Ewer: Boston, 1828." Six editions of this poem had been published up to 1715, and Mr. Ewer's is printed from the sixth. The Puritan will hardly repeat his charge of slander, we think, against those who say that there have been preachers among the Orthodox, especially the Calvinists, who have taught the damnation of infants. The following stanzas are to the purpose:

Then to the Bar, all they drew near
who dy'd in infancy,
And never had or good or bad
effected pers'nally.
But from the womb unto the tomb
were straightway carried,
(Or at the last e'er they transgrest,)
who thus began to plead:

* * *

Then answer-ed the Judge most dread,
God doth such doom forbid,
That men should die eternally
for what they never did.
But what you call old Adam's Fall,
and only his Trespass,
You call amiss to call it his,
both his and yours it was.

* * *

You sinners are, and such a share
as sinners may expect,
Such you shall have; for I do save
none but my own elect.
Yet to compare your sin with their
who lived a longer time,
I do confess yours is much less,
though every sin's a crime.

A crime it is, therefore in bliss
you may not hope to dwell;
But unto you I shall allow
the easiest room in Hell.
The glorious King, thus answering,
they cease and plead no longer:
Their consciences must needs confess
his Reasons are the stronger.

* * *

What sort of a room this easiest in Hell is, where non-elect infants lie, Wigglesworth describes below:

The least degree of misery
there felt 's incomparable,
The lightest pain they there sustain
more than intolerable.
But God's great power from hour to hour
upholds them in the fire,
That they shall not consume a jot,
nor by its force expire.

Here is one Orthodox preacher of infant damnation, and it is just as much in point to adduce the instance as it would be to call out any one from among the living, were we able to do so. We lay no stress on the presumption that this poem fairly represented the theology of many of the churches in Massachusetts—a presumption confirmed by the testimony of Cotton Mather, that the poem entered into the catechetical instruction of children, and, as he thought, would be found in their hands up to the period when the day of doom itself should arrive. We present it here simply as one instance, as valid for the purpose adduced as if we had brought forward one such as the Puritan categorically demanded.

We will not forbear to add that the venerable man who thus taught what to us sounds so horrible, is a name worthy to be honored and loved by every one who loves humble piety and a life of active beneficence to man. It is an instance which shows how heavenly one may be in spirit, who nevertheless holds to an odious creed. Cotton Mather, who preached the sermon at his funeral on the 24th of June 1705, describes him past the age of 70, "a little feeble shadow of a man," "preaching twice or thrice a week, catechising the children, comforting the afflicted, visiting the sick even of the neighboring towns, to whom he used often to be called as a good physician of the body as well as of the soul." On his death bed he said, "I bless God that I began my work betimes; and e'er I was 20 years old, I made thorough work of it. For more than fifty years together, I have been laboring to uphold a life of communion with God, and I thank the Lord I now find the comfort of it."—This good man, whose tender spirit found "the easiest room in hell" for infants whom his Calvinistic creed obliged him to put there at all,—we wish there were more like him in all his virtues at the present day. We have quoted his poem in no spirit of ridicule, or indignation, or reproach even, but simply as evidence. We would make it also subserve to show the progress that has been gained. What more instructive! Here is one who in his day, was a thorough-going Calvinist. Here, on the other hand, is our neighbor of the *Puritan*—the staunchest among the staunch of *modern* Calvinists; who finds Andover theology altogether too lax for him. The former preached the damnation of infants, and felt he was uttering the whole counsel of God. The latter feels the wound and the reproach of the doctrine so sore, that he declares its allegation against Calvinists, A CALUMNY.

REV. PHILEMON ROBBINS.—THE CHARACTER AND DESTINY OF INFANTS.

A friend has furnished from his full stores of historical information the following from Trumbull's History of Connecticut. Its bearing on the point discussed in the preceding article will be obvious. While it presents another instance of an individual asserting, at least by plain implication, that multitudes of infants are not saved, and pronouncing on their character and doom in a manner that no audience at the present day would suffer a minister to do a second time in their hearing, it shows the Consociation of New Haven, at the time of which it speaks, in 1746, to be agreed that only some infants are saved.

On the 28th of August, 1746, the Rev. Philemon Robbins, of Bradford, Connecticut, was cited to appear before the Consociation of New Haven County, to answer to several articles of complaint, among them was the following,—

"That he, the said Mr. Robbins, had in public taken it upon him to determine the state of INFANTS DYING in infancy, declaring that they were as ODIOUS IN THE SIGHT OF GOD AS SNAKES AND VIPERS were to us; and left it wholly in the dark whether there were any saved or not."

In his vindication Mr. Robbins said, "In a sermon, as I was laboring to confute an error which I apprehended was embraced by some of my people, viz.: that the death of Christ not only satisfied for, but wholly took away original sin from all persons, I said, even INFANTS were by nature children of WRATH, and while unsanctified were as ODIOUS in the sight of God as SNAKES and VIPERS are to us; adding, that serpents, when just come into the world, were not odious on account of any mischief they had done, but because of their serpentine nature; but as to their salvation, no doubt but multitudes of them were saved."

Trumbull's History of Connecticut, Vol. II., pages 210, 213.

THE CONFESSION OF FAITH OF THE OLD SOUTH CHURCH.

A copy of the Confession of Faith of this well known church is before us, printed by Crocker and Brewster, for the use of the Church, in the year 1841. On page 13th we thus read:

The Confession of Faith of the Old South Church is that "owned and consented unto by the Elders and Messengers of the Churches assembled at Boston, May 12, 1680, of which," adds the Manual, "all its pastors, (i. e. of the Old South) since that time, have been required to signify their approbation, previously to their admission to the church in preparation for their ordination or installation; and a profession of belief in the fundamental doctrines of which, is received from candidates, and announced to the brethren, by the pastor, previous to admission to membership." In "chapter 10th," "On Effectual Calling," the Confession of Faith declares that,

"*Elect* infants dying in infancy, are regenerated and saved by Christ, who worketh when and where, and how he pleaseth: so also are all other elect persons who are *uncapable of being outwardly called* by the ministry of the word.

Others *not* elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved."

Now, of course, we never should think of arguing the *present* faith of any Christian church from a creed adopted 160 years ago. Nor do we mean to say, that the present pastor and members of the Old South believe in the doctrine taught in the 10th chapter of their Confession of Faith. They can reject this, and yet approve of the Confession as a whole. They can justify such a rejection by the express provision that the member may be received on consenting to the "*fundamental* doctrines" of the Confession—leaving to the pastor and the church what to pronounce fundamental and essential, and what unessential; as we presume they freely do. But we suppose that a creed, *at the time it is formed*, fairly presents the belief of the majority who are concerned in it. Let the reader, then, weigh the above quoted paragraphs, and ask whether the very term "elect infants" and the phrase "*others not elected*," of whom it is asserted they "cannot be saved," do not plainly teach that some infants cannot be saved? We will not waste words about so plain a case.

It deserves to be remembered that there were not a few churches who refused to adopt the Manual thus framed by "the Elders and Messengers of the churches assembled in Boston." The Churches of the Massachusetts Bay Colony, were more strictly Calvinistic than their Plymouth Rock brethren, who came out before them, and than many others who came out after them, and who sympathized with the freer views urged by Robinson on his brethren about to embark for the American shores, that they should look for more light to break forth from the word of God. These brethren who were in advance of other Puritans in England, nobly maintained their liberty in Christ, when, years afterwards, their Puritan brethren in New England endeavored to bind the churches by a common creed. They were the "liberal Christians" of their times, and it was mostly these very churches, refusing the bondage of a creed, who afterwards became Unitarian.

If, in our previous articles, we have shown *individual* cases of belief of the doctrine of infant damnation, we have in the present been able to show that there was a time when the doctrine was recognized as true among the numerous churches who adopted the Confession of Faith above quoted. We know no other church in all New England that still retains this Confession except the Old South.

FREEDOM IN THE TERRITORIES.

We cannot too often call the thoughts of the American people to the doctrine of the natural and unalienable rights of man, as nobly asserted in the preamble to our immortal "Declaration of Independence."

Freedom, we all admit, is the natural state of man. And it can be regarded only as a humiliating and base violation of consistency and honor in a people who claim rank as we do among great and free nations, to contaminate the virgin soil of our territories by the legalized presence of Slavery. And yet this is the condition, and this the degradation, to which the degenerate sons of noble sires are now taking measures, in the legislative halls of the nation, to reduce us.

In the strife who shall be the foremost in maintaining the principles of civil freedom, and in securing every foot of American territory that yet remains, or shall yet be possessed, for freedom only, would that Whigs and Democrats would join heartily, and commit themselves to it now and forever.

The following, from the late Address of the Liberty Democrats to the Public, we trust no one will refuse to take and pass along:

"Consider what it is that the slaveholders demand. Under the pretence that citizens of the States have the right to emigrate to any Territory of the Union with their property, they claim that the institutions of the Territories must be overturned, to suit the institutions of each of the States, no matter how peculiar.

"They greatly err, who, because the Constitution recognized slavery in the old thirteen States, infer that we are therefore to extend it to all new countries which may fall within the sphere of our influence. There is nothing in that instrument to warrant such an inference—there is everything in the history of the times in which it was made, to indicate the contrary. The Convention which framed the Constitution and the Continental Congress were sitting at the same time, in Philadelphia, in the same building. On the very day when the provision of the Constitution was adopted by one body, giving a representation of three-fifths upon slaves, the ordinance of 1787 was adopted by the other. Who can doubt that the two bodies acted in concert, and that the patriots of that day, whether from the North or the South, while they admitted the representation of slaves where slavery then existed, intended that such representation should never be extended, and therefore prohibited slavery in the only Territories we then had, and the only ones then supposed likely to come into the Union.

"But the times have fearfully changed since then. The patriots of the Revolution did not think slavery a good, or wish for its extension. On the contrary, they hoped for, and thought they foresaw, its early extinction. But now, strange to tell, there are panegyrists of slavery swarming through the South, and, stranger still, they have panderers at the North. The slaveholders and their instruments demand the establishment of slavery in all the territories we acquire from Mexico. They are even now demanding its establishment in Oregon, and the walls of the Senate Chamber are echoing with this insolent demand. Neither California nor Oregon tolerates slavery by their laws. But these men claim that it may be carried and planted there, for no other reason than that the Territory belongs to the Union. The authority they invoke is the flag of the country. They degrade that flag from a herald of freedom to a herald of slavery. They make it the signal, not of emancipation, but of bondage.

A FAVORABLE SIGN—THE CAUSE OF HUMAN FREEDOM.

It has already been stated in this and other papers, that some action was taken by the late annual convention of Congregational Ministers in this Commonwealth, on the subject of American Slavery; but what precisely that action was, has not, to our knowledge, been brought before the public. We are are now enabled to lay it before our readers; and in doing this, we cannot withhold the expression of our thanks to the venerable mover of the action, both for the timely introduction of the subject, and for the deep and solemn eloquence with which he urged it upon the attention of the convention.

The REV. DR. LOWELL of Boston, than whom no minister in New England is held in greater respect, introduced the following Preamble and Resolution, which were carried with great enthusiasm, and by an almost unanimous vote:

"Whereas this Convention is deeply impressed with the SINFULNESS and INJUSTICE of holding a fellow-being in slavery, and is convinced, by all experience, that the relation of master and slave is as destructive of the MORAL NATURE of the one as it is of the HUMAN NATURE of the other, and whereas recent events have demonstrated that the non-slave-holding states are INEXTRICABLY INVOLVED in many of the great public and private wrongs inherent to the system, and whereas while it is at all times incumbent on us as MEN to be faithful to the duties of a common Humanity; as MINISTERS of HIM who came to unloose the heavy burthens and bind up the broken in heart, it is especially our duty to remember those who are in bonds as bound with them,—Therefore resolved that a Committee of nine be appointed to prepare a Report to be presented at the next annual meeting of this Convention, containing a brief history of the rise and progress of Slavery in our country, a view of the responsibility of the free states in regard to it, and a calm and temperate, but solemn and earnest appeal to the community, on this momentous subject."

Let the four hundred clergymen, who passed the above, consider well the duties that are implied in it in reference to great questions of public concern *now pending*. And may God give them grace to be faithful to the cause of Freedom, Progress, and Humanity!

The following ministers constitute the Committee:

Rev. Dr. Lowell of Boston.
Rev. Dr. Hitchcock of Randolph.
Rev. Dr. Storrs of Braintree.
Rev. Mr. Thompson of Salem.
Rev. Dr. Worcester of Salem.
Rev. Mr. Hill of Worcester.
Rev. Mr. Briggs of Plymouth.
Rev. Mr. Child of Lowell.
Rev. Mr. Lothrop of Boston.

T.

For the Register.

TO REV. —— —— JUST SETTLED.

MY DEAR YOUNG FRIEND:—I congratulate you heartily on your very auspicious settlement. The anxieties and incertitude of your long years of professional preparation are now happily terminated. You are in the richest bloom and splendor of your ministerial career. You never will be again what you are now. It is a pity you do not know that. Pity you do not know how happy you are—*felix tua si bona noris*—yes, and how advantageously situated for doing good in ways, the opportunity for which will be taken from you by the flight of a few years. Permit me then to impress upon you the significant fact that you are at this present a new broom—a very pregnant fact. It favors you with peculiar privileges, and of course imposes corresponding duties. The difficulty is for a young minister to believe it. He thinks to-morrow will be with him as to-day, and much more abundant. He cannot have those sternlights of the ship, as Coleridge calls them, the lights of experience. We who have passed over those waves that are now before you can give you some useful hints. Be assured then that you are a new broom—a bran new besom—may it not be of destruction! Far be it from me to depreciate your talents. Your popularity could not be as great as it is without some talents. But if you will allow me delicately to hint it, you would do as well not to give your talents credit for all the hurlyburly of enthusiasm got up just now in your favor. Consider that your admiring parishioners have pews to sell or let, and to raise the price of them in the market it is wisdom to raise the steam of popular excitement about you as high as possible. Every thing is done in our age and country by agitation. Agitate! agitate! Besides profit, there is a fine, generous glow of pleasure in it to ardent spirits, the Diotrepheses of a church, who love to have the preeminence and get on fire, whether by agitating the minister in or agitating him again out of their pulpit. May the latter variety of the agitating mania not stir you up for some time yet. But it is well to remember that it may be coming. Make your hay while the sun shines.

There are many things which you can do now which you will not be allowed to do a dozen or a score of years hence. They would be considered highly improper then; now they are all right. In fact the difference between now and then amounts to this, that now nothing you can do gives offence; then nothing you can do perhaps will give satisfaction. Youth, like charity, covers a multitude of sins; but the unpardonable crime of being an old man cannot be expiated under less penalty than being regarded as the most irrelevant being in creation—at least here, in our American Zion. What business has an old minister to continue to live? Is he not effete after middle-age? What right has he to preach about Heaven after he begins to draw near to it? It is only while he stood at a distance he could know any thing about it.

Therefore be sure to use your novelty to introduce salutary reforms into the church, to urge unpopular duties, to reprimand improper practices. A novel minister can announce anti-slavery meetings without throwing his society into convulsions of righteous indignation; while, if it was tried by one who had worn out his welcome it might become almost necessary to read the riot-act. Affectionate congregations expect all things to be made new with a new man. Even temperance may be preached, anti-war, love to enemies, justice, righteousness and judgment to come. Whatever be the tastes of the new man they assume them, while they are resolute to put off the old man and all his deeds. Was there not —— who dressed his hair in the most fantastic style imaginable, and immediately all the young men of his society had theirs combed out in the same wonderful fashion? Was not young ——'s dandyism entirely commended and found edifying to souls? "A glorious preacher! his clothes always look so nice!" Did not that Rev. beau —— owe some of his conversions to his straps? Yes, he strapped souls into heaven. I have heard spiritual saintesses ask with elevated emotion, "Oh why do not all ministers wear straps to their pants, like that divine and devoted man of God? He seems so earnest! He seems lifted up to Heaven"—by his straps of course!

You will have to steel your mind to stand a great deal of flattery from your parishioners while you are a novelty. Do it with the consideration that in commending you they are commending their property—as they would commend their horse, or their ox, or their house. You belong to them for the time being; of course they will wish to make the most of their bargain, and to impress upon their souls more deeply every time they hear you preach that they have their money's worth. They would almost like to be convicted and converted by you, in order to feel this interesting truth more sensibly. But above all things they wish to see you convict and convert others as a proof of it. An overflowing church, a crowded communion table, is what they would like to tell of; but, other things being the same, they would rather it should overflow and be crowded with other men than with themselves, each individual putting forward the rest encouragingly, but himself dodging behind still.

They will tell you so often, directly or indirectly, that no one ever preached like you before, that you will almost believe it in time; and perhaps you justly may in one sense. But perhaps you may really come to think yourself, not only a remarkable, but a remarkably fine, preacher. Such things have been before now. And all you have to do, is to remember that such things have been, and often enough; it is a common phenomenon. We have all had our day. All are in their turn the baby of the churches near. Therefore you need not be ecstatified with yourself as a marvel. Be not troubled for your responsibilities as a thaumaturgist. The swelling will subside; all will come right soon enough.

You will be under some temptation to concur withthe judgment of your affectionate parishioners when they compare you with other ministers. They will tell you, as a matter of course, at first, that they never wish you to exchange pulpits with any one. Afterwards, when you have rubbed off a little of your gloss, they will say, "Exchange, but not for our sake; your precious health requires it. Or do it that we may hear others in order to congratulate ourselves on our advantage in possessing you."

All this will be very titillatory to your ear, but do not believe a word of it. Never even join in depreciation of other preachers around, which is the besetting sin of beginners. Young theologues, full of zeal, are apt to think, "Oh, would not I do better than that man if I was in his place! How can these old settled ministers be so dead and spiritless! They are dumb dogs, dumb and deaf and dead, and almost buried! Let me come forward and show the world what should and can be done in the church. Shame! shame that men in the pulpit should do nothing in a 20 years' ministry! Oh that they were all like me!" If you have a spark of this juvenile, puppy-love zeal, puffing you up with self-conceit, like Jehu crying, "See my zeal for the Lord," remember that Jehu, when he cried so, was on his way to prove himself a consummate fool, and something worse. To sprinkle a few cooling drops of good sense on this bad zeal, you have only to reflect that you will be older one day than you are now, if you live long enough. Take my word for that physiological fact, and the word of several other sages.

Sometimes a few of your incense-burners will follow you from church to church, wherever you preach, by way of publishing their admiration. Or at least they will consider it a duty to you, perhaps to themselves, as your proprietors, to absent themselves from your church when another takes your place, or to loll about indifferently and go to sleep, or to wink and nod and smile with one another at the expense of your unworthy substitute, or even to make a rush out of the church as soon as he enters. I have known such idolators of youthful genius congregate on the top of the church steps with sentinels and outposts to give the earliest intelligence of the approach of a strange preacher, and on his alarming appearance precipitate themselves down the steps so tumultuously as to obstruct his ascent. These are delicate little attentions to yourself which will be very gratifying as proofs of their attachment, but they are snares for self-love if you permit them to be told you with a smile of complacency. Besides you should intimate that after all a Christian church, even the most zealous and engaged, has some other duties in addition to being torch-bearers and incense-burners to the fame of their pulpit idol. Something is due to common politeness and Christian kindness toward your obnoxious *locum tenens*. Yes, something is even due to Almighty God, if it may be timidly suggested in these days of man-worship. It would seem as if it was the intention in dedicating a church to Him to make it a place of resort for the purpose of worshipping HIM as the great object, whoever might be the ministering agent in the common worship. To dedicate it nominally to his service, and then consecrate it really to kerykolatry, or semivernacularly preacherolatry, is substituting the instrument for the end. It is like your employing an architect with his workmen to build you a house, and, when it was finished and you were formally invited to take possession, finding that they had all agreed to institute the architect as the bona fide occupant, only calling it by your name by way of compliment. You would rather have the house a more empty compliment.

The most delicate respect is due from you to your aged colleague. Treat his ministrations, and insist that your society should attend them, with the most scrupulous deference. It is not his fault that he has grown old, neither is it wholly his own choice to be so dull. His infirmities are owing in part to his labors for those who are disposed at times to speak of him as "the incumbrance on the society." Indulge occasionally his weak fancy that he can still say something worth hearing, though he has had so much experience in the work. He will not wag his head so acceptably in the pulpit as when he knew less; but therefore his preaching will exercise, as well as inculcate, several Christian graces;

"And tho' it had a total lack of sense,
Still it might exercise your pa-ti-ence;"

as the learned Adam Clarke sings. Consider how tender and sore the old man's feelings will naturally and excusably be about the affections of a church from which he has been cut out and laid upon the shelf coldly after serving them so many years. It is like seeing the wife of his heart marry again before his eyes while he is still alive, and lavishing all her caresses upon his youthful rival. He is obliged to know, and repeats to himself incessantly, "He must increase but I must decrease." It is not an exhilarating thought. If he becomes acidulated sometimes, consider that he has a colleague, a coadjutor, an assistant; and if his work was hard at his time of life without one, how much harder and more irritating must it be with one. It requires a robust man in body and mind to bear a colleague. One without a good deal of philosophy is in danger of being assisted by the assistant out of his equanimity into his grave. Helps are sometimes a misnomer in a house, and even helpmeets.

Do not crow over your young associates of the Divinity school at being settled before them; nor look down upon them now as understrappers whom you may call upon freely for labors of love at any time. Some young ministers give themselves the same airs on obtaining a church that popular belles assume on obtaining a matrimonial settlement. They are so taken up with themselves that they seem to fancy their less successful companions hold themselves ready to wait upon them and perform any service at a beck. They have a good salary,—seems to be the reasoning,—therefore, candidates remaining unplucked upon the bush should give them "labors" unfeed whenever they themselves feel indisposed in body or mind for doing their own business. Never ask a man to work for you gratuitously, when his work is his living. Still less set him to work without even asking that it shall be gratuitous, as is sometimes done, and then taking it for granted that he meant it should be so. When he labors for you, you will probably receive for that Sunday several times as much as the usual pittance he expects; but even if you receive less, still, it appears to me, a clergyman should scorn to swindle his less prosperous brother. Always offer the fee, and promptly. It is trial enough for the unpopular to preach for the popular without having advantage taken of them pecuniarily. There is too much of this blinking the difference between "a labor" and "a supply." Too often the stranger in the pulpit might preach one part of the day on, "I was a stranger; and you took me in;" and the pastor the other part on, "Being crafty I caught them with guile."

Soon after taking charge of your flock doubtless you had overtures of assistance in regulating it made you by several would be managers, the volunteer bellweathers of the flock, and also some ewes willing to bear the burthen of the bells—in short, old ladies of all ages, some of one sex and some of another. If you will resign affairs into their hands they will save you the trouble of thinking even what clothes you shall wear; whether your neckcloth, handkerchief, &c., shall be white or black or what. They will cut out all kinds of work for you, and often incompatibly and directly opposite tasks. Whatever enterprize fires each individual's brain, that he would have you give your whole juvenile ardor and fresh popularity to forward. The temperance man and the intemperance man, the anti-slavery and the pro-slavery, the peace and the war party would be foremost to pre-occupy your youthful heart and secure you as their man exclusively for life. But be no man's man; still less be every man's man. They will work you to death in a very short time if you attempt to satisfy them all. They will all be ambitious to have your name in every newspaper, announced for every lecture, every speechification, every ordination service, every charity sermon. Who but our minister here, there and everywhere, besides somewhere else! Work, but work according to your own judgment. For to work at the beck and call of many men, and not die under it, would require the strength and abilities of many men; whereas, I presume that, flattered and flourished over as you are, no idolator, even amidst all the entusimusy of your apotheosis on your ordination day, has said that you are more than one. I hope you will work so as to belong to neither of the two tribes, between which Southey, in the Doctor, says the clergy have a besetting propensity to divide themselves—two tribes which Gibbon enumerates among the barbarian nations the Romans subdued—namely, the Lazi and the Zani. H. G. E.

For the Register.

PROGRESS OF LIBERAL SENTIMENTS.

MR. EDITOR:—There was a sentiment expressed in Dr. Dewey's *great* Discourse before the American Unitarian Association, in May last, in relation to the growth and permanency of some of our more essential principles, which led me, during its delivery, to hope that tens of thousands of copies might be multiplied for the most extensive distribution. Let 20 copies go out with every set of the 10,000 works of Channing, now publishing, and the sects, watching to secure some of the fragments of shivered Unitarianism, will find full employment in propping up their own threatened edifices. We may have nothing to hope for from such publications as the Recorder and Puritan, pledged for the maintenance of views which were rife thirty and forty years ago. Reforms came from the people first, and the progress is slow before reaching the throne, politically, or the *great Doctors*, theologically. The latter, enthroned with authority, are ever ready to ask the question, put by the great Samuel Johnson to the Quaker girl who left the Episcopal Church, what right she had to pretend to be wiser than her father and mother and the dignities of so ancient a church!

This is a thinking age. Laymen read and think for themselves, and the clergy, uncommitted, or not too old (as my then orthodox minister once said that he was "too old to think of any new views in divinity") are, in numerous instances, modifying their views, to say the least, and throwing off the shackles of creeds which possess the only key (a peculiar faith) to unlock the gates of heaven's kingdom.

A few weeks since, (I have the record from a hearer of the discourse) the Rev. Mr. —— of W——, an Orthodox Congregationalist, prior to the administration of the ordinance of the Lord's supper, said he regarded denominational views, in themselves considered, of but very little consequence; and, however firmly established he might be in his own views of doctrine as he grew older, he did not consider them alone essential to Church membership; and he should willingly welcome persons of any denomination, Congregationalist, Baptist, Methodist, Unitarian, and even Catholics, could he see the evidences of Christianity in their life and conversation—for, he added, it cannot be expected that all can think alike, and the efficiency and power of the Church is weakened, and its sanctifying influence lost by more zeal in upholding minor points of doctrine than in laboring for the salvation of the world. There are, I doubt not, the views of hundreds, yet to be so openly and fearlessly expressed.

At New Bedford, where formerly an unhappy state of the churches existed, there is now much harmony and interchange of good feeling, especially in relation to Sunday School celebrations and Monthly Concerts. Unitarianism, distinct from its peculiarity in the first article of its belief, has a *leaven* which is surely disturbing masses no longer to be bound with the fetters of authority.

I have heard something of a large sect at the West, called Campbellites; and on a late visit to Philadelphia, I accepted an invitation to attend the morning service in the only church of this sect in the city. Dr. Hall from Kentucky officiated as their regular teacher, and preached an excellent discourse, after which, the Sacrament of the Supper (before the congregation was dismissed, and they are mostly professors) was administered by two lay elders, assisted by deacons, in a manner highly creditable and solemn. All Christians are invited—the church not being responsible for unworthiness in individuals who may partake. The ordinance is administered every Sabbath. In conversation with members of this Church, I find they are tenacious of but one peculiarity—that of adult baptism. They profess also to be trinitarians, and believers in the usual doctrine of the atonement—but make them no *tests* of Christianity; and they have *no creed but the Bible*. Here surely is a great advance in the essentials. Mr. C., the founder of the sect, was represented to be a man of great power, with a most persuasive and affectionate manner.

While in Philadelphia, I heard an excellent practical discourse by Rev. Mr. Barnes. He refuses to be called *Doctor*. His manner is unassuming, while the matter is rich. Dr. Bethune, an old school Presbyterian, has a commanding exterior, is moderate in enunciation, but authoritative in the extreme. No member of his society, I suspect, doubts his infallibility. On two occasions I also attended the services in the Unitarian Church. The morning service was very crowded. Mr. F., the pastor, I need not speak of particularly; he is always interesting.

J. P.

For the Register.

"CONCESSIONS OF TRINITARIANS."

To the Editor of the Christian Register:

SIR,—Would you oblige me by inserting in your paper the following communication:

For the last five months, I have issued a Circular to individuals of the Trinitarian body, proposing to publish by subscription a new edition of the "Concessions of Trinitarians,"—a book published in England in 1842, and of which only a comparatively few copies have been sold in this country. Stating, as I did, that it was my design not only to augment the number of pages by much additional matter, but also to reduce the price from $3,50 to $2,50 per copy, and still more cheaply for a number of copies,—I had some hope that sufficient inducement might be held out for me to put the work soon to press. But, having met with little encouragement in the prosecution of my undertaking, I venture respectfully to make other proposals, namely:

1. To expunge from the work, as it now exists, a portion of the matter, which, though perhaps instructive in itself, and showing the gradual decay of the pillars of Trinitarian argument, is to some extent useless at the present day, when the proof-texts for the dogma of a Triune God, and of the essential Deity of Christ, are greatly circumscribed in number.

2. To omit from the contemplated edition all those passages which relate *merely* to the controversy respecting the pre-existence of our Lord, and also such as would now be granted by a vast majority of Trinitarians to have no direct bearing on the Personality and Divinity of a third person in the Godhead.

3. To abridge the less important extracts, and, in some cases, to state more briefly the opinion of distinguished writers.

4. To *increase* the number of admissions on those Scripture texts which are yet generally, or by a few, appealed to against the great doctrine of the Bible, that "God is one" only,—not three; that this one Being is "the God and Father of our Lord Jesus Christ,"—not divided into three separate persons, termed, in Creeds and Catechisms, "God the Father, and God the Son, and God the Holy Ghost," and that He alone is underived and independent,—the primal Source of all the blessings of creation, providence, and grace; in other words, that all things and all intelligences, including even the blessed Saviour of the world, have derived their existence and their powers from the One Infinite and Universal Parent.

In accordance with the plan here indicated, Messrs. CROSBY & NICHOLS, booksellers, with whom I have made the necessary arrangements, will issue Proposals for the contemplated edition, which they design to offer to Subscribers at the cheap rate of *one dollar* per copy, if sufficient encouragement be given for putting the work to press.

Yours respectfully,

JOHN WILSON,

21, School Street, Boston, June 15, 1848.

For the Register.

STOW.

There is erecting in the Town of Stow, in this State, a neat Unitarian Meeting House, which is nearly completed. It is sixty by forty feet, with a handsome spire, ninety-five feet high. A gallery for the choir of singers is over the entrance. There are no other galleries, and the body of the house is entirely free of all pillars. Commodious, old-fashioned pews are to be built of pine, and the pulpit to be of mahogany; this will be the only dark shade—the walnut, oak and stone of the town, are reserved for other and sombre purposes. The house has been erected by the energy of the proprietors of the old house, which was consumed last November, and reflects great credit on their exertions, in thus rearing a handsome edifice, adapted to meet the desires of all who wish to congregate on Sabbath days, whether they are of the upper or of the under 'tens.' In addition, there is a well toned bell, which will give a cheerful invitation for all to come.

To the traveller, while yet at a distance, it is pleasant to see the spire, amid the thousands of trees. It fills his mind with many agreeable thoughts, and denotes prosperity in the village, peace and tranquility within the dwellings, and is another attraction for such as retire from the noise and bustle of a city life during the warm season, to take up a temporary abode in the country.

It is far better to erect a neat place of worship, unincumbered with many ornamented pillars, and free from all gloom, rather than buildings of modern fashionable times, on some of which are castles instead of spires, and which, owing to the great cost, excludes many who are opprobriously called absentees from the house of God.

Without transcribing the forty-eighth Psalm in Dr. Belknap's excellent collection, I will remark, I have "compassed and viewed the ground, and marked the building well," and hope to be present when it shall be dedicated.

A TRAVELLER.

NEW PUBLICATIONS.

An Address, delivered before the American Peace Society, Boston, May : 1848. By Orville Dewey.

We gave a report of this very superior address at the time of its delivery. It places the principles of peace on immovable foundations. Its discriminations are clear and just. Its perusal will win to the society, in whose behalf Dr. D. spake, still more friends, and to himself still higher reputation, of which he has already secured so large a share from his fellow-citizens.

The Christian Review, No. L. June: 1848. Rev. S. F. Smith, Editor.

The table of contents spreads before us the following articles: I., Support of Religious Institutions. II., Denominational Histories. III., Apostolic Constitutions. IV., Commentaries on the Laws of England. V., Translation of the Scriptures into the languages of Britain. VI., The Approach of the Millenium. VII., Dr. Judson. VIII., The Middle Kingdom. IX., Literary Notices. X., Literary Intelligence.

Blackwood, for June. From Wiley.

The contents are, How to disarm the Chartists. Angling. The Caxtons. Guesses at Truth. Life in the Far West. Italian War. Inca and his Bride. The French Republic. American Feeling toward England.

Engraved Likeness of John Quincy Adams.

We have received a copy from Redding & Co.,

which is executed in a very superior manner from a daguerreotype.

Swedenborg's Posthumous Philosophical Tracts.

This is a series written in Latin before the special illumination of the author, and now translated by J. J. G. Wilkinson, and published here by Otis Clapp, 12, School St. The subjects are, The Way to a Knowledge of the Soul. The Red Blood. The Animal Spirit. The Origin and Propagation of the Soul, &c.

Godey's Lady's Book. July: 1848.

The engraving of the Gallery round the Ducal Palace is worth the price of the number.

Boy's and Girl's Magazine. Edited by Mark Forrester.

The sixth No. of this valuable periodical has been published.

ANNALS OF THE AMERICAN CLERGY. Under this title Rev. Dr. Sprague of Albany is about to publish a large work, in three volumes, containing a complete history of the American ministry in various denominations, given by their own friends and as far as possible in their own words. Dr. Francis has already furnished materials for a life of Dr. Osgood, Pres. Everett will contribute the notice of Mr. Buckminster, Dr. Channing will as far as possible be an autobiography, though Orville Dewey has sent in a very interesting letter of some length.

On the whole, we rejoice that one so liberal and generous, so comprehensive and catholic as William B. Sprague has undertaken a task for which his whole life prepares him, and to which his extended knowledge of the ministry will help so materially. H.

DEDICATION OF THE CHARLESTOWN HIGH SCHOOL. This edifice, erected at an expense of about $28,000, situated on Monument Square, directly opposite the N. W. corner of the Monument enclosure—an ornament to the city and perhaps the best adapted for its purposes of any similar building in the country, was dedicated on Saturday forenoon last, in presence of a crowded assembly. The prayer of dedication was by Rev. Mr Blane of the Baptist Church. Then followed the Mayor's Address, with a formal delivery of the High School House to the School Committee, and a Reply from Mr. H. K. Frothingham, the Chairman of the School Committee, acknowledging the acceptance—both of which were brief and highly appropriate. The audience were afterwards addressed by Rev. Messrs. Ellis and Budington, and by Dr. A. Thompson, and Col. S.G. Thomas of Charlestown, Rev. Mr. Stearns of Cambridge, J. W. Ingraham of the Board of Education, Mr. Sherwin of the Boston High School, Dea. Grant, and by Rev. Mr. Turner, the oldest of the surviving Presidents of the School Committee—who was on the Board in 1819, and whose successors are all yet living. All the addresses were instructive and excellent—those of the first three gentlemen named were very eloquent. The exercises were relieved by singing of the pupils, under the direction of Mr. Gould their music teacher, whose pupils on the occasion exhibited much proficiency under his instruction. The School opens with 88 scholars, (all but seven from the *public schools*,) under three teachers,—Messrs. Emery & Bradley, and Miss Duncan, who enter on their labors under very pleasant auspices, and with a reputation and experience that furnish reasonable assurance of distinguished success.

INSTALLATION OF REV. EPHRAIM NUTE. We have received, just as our paper is going to press, an "Order of Exercises" at Mr. Nute's Installation as Pastor of the First Church in Scituate, Wednesday, June 21st, 1848.

Introductory prayer by Rev. Mr. McIntyre. Reading of the Scriptures, by Rev. A. R. Pope. Sermon, by Rev. W. B. Greene. Prayer of Installation, by Rev. F. T. Gray. Charge, by Rev. O. Stearns. Right Hand of Fellowship, by Rev. A. R. Pope. Concluding prayer, by Rev. Joseph Osgood. Benediction by the Pastor.

A NOBLE CHURCH. The Brainerd Presbyterian Church, New York, of which Rev. Asa D. Smith is pastor, was first organized on the 9th of February 1834. The body of the house was first opened for public worship on Jan. 17, 1836. *Harlan Page* was one of its originators and first members. Since its organization it has received 679 members; 312 of these on profession of faith. Nine have been ordained to the gospel ministry, eight of whom are settled pastors; one is about to sail as a missionary to the heathen; and several of its young men are now fitting for the ministry. More than 21,000 dollars have been contributed to the various benevolent objects. The average amount contributed yearly has been a little more than 7000 dollars. The number of Sunday school scholars is about 600.

☞ Rev. C. Cutler has resigned the pastoral charge of the Congregational Society in Peterboro', N. H.

THE SECOND UNIVERSALIST SOCIETY IN BOSTON. Rev. A. H. Miner was installed over this Society on Wednesday evening of May 31st, as the successor of Mr. Chapin, now of New York. On reading the account of the exercises, as given by the Trumpet of June 10, we were greatly impressed by them. They were certainly of a very high order, and would have been an honor to any denomination, or church, in this or any other city. What we could not but feel to be quite remarkable, there was not one sectarian or denominational allusion in any one of the exercises—not even in the prayer of the senior pastor, Rev. H. Ballou, which the Trumpet reports.

The sermon was by Mr. Chapin, from John, x; 10, in which he proposed to consider the *power* of Christianity. It did not achieve its conquests merely as a system of theological truth, nor as a mere code of morals, nor by its miraculous agencies. These all did their work; but the *principle of spiritual life* was the great and peculiar power.

Rev. H. Ballou 2nd, of Medford, gave the Charge.

UNIVERSALIST REFORM DINNER. This was an occasion similar to the Unitarian Collation, and, as we learn, was adopted for the first time last year. Between three and four hundred gentlemen and ladies were present. The speeches, which seem to have been all spirited, and some of them very earnest and touching, were, for the first half of the occasion, mostly high spiced enough with denominational views.

OBITUARY.

DEATH OF A NONAGENARIAN.—Joseph Lovering, who lacked but a few days of numbering ninety years, died at his residence, 582 Washington street, on Tuesday evening. Mr. Lovering was one of the oldest members of the Massachusetts Charitable Mechanic Association, having joined them in 1799, a co-laborer with Paul Revere, Benjamin Russell, Jonathan Hunnewell, Edward Tuckerman, Henry Purkett, Samuel Gove, Gershom Spear, Samuel Gilbert and others of the old School, and nineteen years their Treasurer. He has left but one his senior in membership, James Phillips, the only surviving original member, 1795. He was a member of the first Board of Aldermen in 1822. He has left us "in a green old age,"

"And like the oak, worn, but still steady
Amidst the elements, whilst younger trees
Fell fast around him."

Peace to the veteran! He has gone,

"Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams."

[Transcript.

RELIGIOUS INTELLIGENCE.

THE PLAN OF SEPARATION between the Methodist North, and the Methodist South, Episcopal Church, has been annulled by the last General Conference for the reasons which the Southern Christian Advocate quotes as follows:

1. That the General Conference had no constitutional right to pass it. 2. That the Annual Conference in refusing to alter the sixth restrictive rule rendered the whole Plan null and void. 3. That the necessity for separation contemplated in the Plan never existed, but was created by the action of the Southern delegates after their return from the General Conference, and that the division consequently was not the work of the people but of the preachers. 4. That the plan was obtained by fraud or duplicity, on the part of the Southern delegates. 5. That the Southern Church, by its infractions of the Plan, so far as the border is concerned, has already rendered the Plan of no effect, &. That the character of the commission given to Christ's ministers, "Go ye into all the world," demands the removal of the barrier which the Plan interposes; forasmuch as the Plan marks out a certain line beyond which the ministers of the Church North, may not pass; and as they judge there is an imperative call for Northern preachers in the Southern States, growing out of the fact that Methodism is adulterated by the Church, South, and this is supposed to be proved beyond all doubt by the appeal of 3000 petitioners who pray for the guardianship and instruction of good old mother church. And finally—and which indeed takes in the point of difficulty, for it is the hinge on which the whole controversy turns—that the Church, South, is a proslavery church, was established to support slavery, and would never have existed but for the purpose of covering this abomination with its broad protecting shield.

There is force in what the Advocate says of the connection yet subsisting between the two portions; and if they undertake to *legislate* at all, we think they ought to go the whole.

"Slavery still cleaves to the skirts of the Northern Church. So far as principle goes, so far as morality, or consistency,—their present 'connection with slavery' is as distinct while a solitary slaveholder remains in the communion, as though the whole episcopal bench were contaminated—the whole Croton stream mingled with the dark element. The church gives its whole strength to support 'the system' while a single society made up of slave-holders remains in its fellowship and is protected by its Book of Discipline."

The manner in which the Advocate speaks of the brethren who go for freedom, is quite in the style of the notorious Foote, and is indeed the worse, coming from brethren towards brethren. We doubt whether the contention between Paul and Barnabas was quite so "sharp."

"Our old friend Finley opened the debate in his usual style. He played the hero finely, informed the Conference that if duty called him to go South he would go fearlessly, only asking of these Southerners that in the hour of his glorious martyrdom they would favor him with a good supply of dry wood in order that his apotheosis might be made as speedy and as brilliant as possible. I would advise the old chief to choose some spot in the piney woods as the scene of his glorification, so that there may be plenty of lightwood knots to light him out of the world with quick despatch, and that his death-song may mingle with the moaning winds that sigh through the long leaf forest. What a scene this world affords for the pencil of some abolition painter or biographer. But unfortunately for the old gentleman's fame this scene is not likely ever to occur. First, because he will never find it convenient to locate his duty in any place where there is much danger of martyrdom; and if he should, it is not likely that the people of the South would think him worthy of such distinguished honor. I have understood that previous to his conversion he was a most notorious rowdy and quite celebrated for his deeds of daring on muster-fields and court-grounds; but, aside from this, although I have been acquainted with his history for many years, no *act* of the old chief's life has led to any apprehension on the part of his friends, that he will ever die at the stake, *if he can help it*. The whole speech is a rare specimen of ignorance, self-conceit, vulgar malevolence, and unprincipled and reckless attack upon the ministers and members of the Church, South, delivered in the house of God, under the sanction of appeals to the God whose name is love, whose command is, thou shalt love thy neighbor as thyself, and who has further said, thou shalt not bear false witness against thy neighbor! Most of the speakers on the occasion, trod precisely in the same track, reiterating the same arguments with a suitable variety of illustrations, but all imbued with the same slang.

STATE OF RELIGION IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES, MAY, 1848.—The General Assembly, at its present sessions has received, from nearly ninety of the Presbyteries under its care, reports on the state of religion, from which the following statement has been compiled for the information of the churches.

With scarcely an exception, the Presbyteries tell us, that peace and harmony prevail in the midst of them. In many of the Presbyteries a number of new churches have been organized during the year, in others old churches are receiving a larger amount of ministerial labor than formerly, and in all the attendance on the ordinances of the gospel, if it has not increased, is at least as good as at any former period.

The instruction of the young seems to engage the attention of all our Presbyteries. They all speak of their Sabbath schools and Bible classes, and some of these are represented as being in a very flourishing condition. We are gratified to learn, that in some places where the Shorter Catechism had fallen in some measure into disuse, it is likely to be restored to that place to which its great excellence, as a compend of Christian doctrine, entitles it. Some of the Presbyteries complain that family instruction, and family religion are neglected by many who profess to belong to the household of faith.

The interest manifested in the instruction of the colored population of our country, which former assemblies have noticed, seems not to have declined, but rather increased.

Some of the reports before us represent the temperance reformation as advancing; and some of them speak of an improvement in the observance of the Sabbath. From others, however, there are complaints of the prevalence of intemperance, Sabbath breaking, profaneness, and worldliness

The Presbyteries generally report that they have done, at least as much as formerly, to sustain our several Boards, and Theological Seminaries. A few of them complain, that there has been, in this respect, a falling off.

The reports before us furnish mournful evidence that the internal state of our beloved Zion is by no means so prosperous as the external. The complaint is very general, that notwithstanding the multitudes that throng our places of worship; notwithstanding the apparent attention with which they listen to the words of eternal life, spiritual langor and formality characterize, in a lamentable degree, the members of our churches; and those who "know not God, and obey not the gospel of our Lord Jesus Christ," are hardening in sin.

But we rejoice, to inform our brethren, that this deadness is not universal. In many of our churches gentle refreshings, and in some, powerful revivals have been enjoyed within the past year. Nearly sixty congregations are named as having shared in these refreshings; and in other instances, the Presbyteries simply report that many of their congregations have been refreshed.

In these revivals, it is an encouraging fact, that *seminaries* of learning have been graciously visited, *and many young men collected to receive education have been taught to know Him, whom to know is life eternal*. Not a few of our ministers have been removed by death during the past year. And since we assembled in this place, two* of the fathers, eminent alike for their talents, and the important and responsible stations which they have occupied in the Church—one of them an active and efficient minister at the time when our present constitution was adopted—have been called to their final reward. Let these things admonish us to work while it is called to day, as knowing that the night of death is coming, in which no man can work.

[Abridged from the Presbyterian.

* The Rev. Ashbel Green, D. D. of Philadelphia, and the Rev. John Matthews, D. D. of South Hanover, Indiana.

TEMPERANCE IN THE METHODIST CHURCH.—One of the important measures adopted by the late General Conference of the Methodist Church at Pittsburgh, was the restoration of Mr. Wesley's Rule on Temperance. Some twenty years of effort has been expended to bring about this result. The subject has been before all the Annual Conferences, and their votes as reported have been most preponderating in favor of temperance. Wesley's Rule prohibits "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It was considered that selling spirits applied to the manufacturer; for of course, no one will manufacture them but for the purpose of selling them. It is supposed that in some sections of that church the restoration of this rule will be of no little practical valne.

AN ANTI-STATE CHURCH ASSOCIATION has been formed at Edinburgh, Scotland. At its primary public meeting, the venerable Dr. Brown presided, and at the close of his address, uttered the following sentiments: "I concurred with the sentiment of our most enlightened and influential friend now at Rome, and who, during his sojourn on the continent, has been actively engaged in supporting it—'Our business is not so much to separate Church and State—God himself is also separating them—but it is our work, and an important one, to prepare the minds of those around us for the completion of that separation which has already commenced.'"

THE ESTABLISHED CHURCH HOLDING AN ANOMALOUS POSITION. The British Quarterly says: "With regard to matters ecclesiastical, every new move in society is only giving more prominence to the anomalous position of our Established churches. The Church of England is hardly the church of the majority even in England. In Wales, it is not that of a tithe of the people! The Church case in Ireland, all things considered, is even worse; and what is still called the National Church in Scotland, is the church of a vestige merely from the general population of the country. Europe will cease ere long to retain a single institution, based on anything like this amount of social injustice."

SAILING OF MISSIONARIES. The following missionaries sailed from Providence Rhode Island, on the 13th inst., for Africa, in the brig Smithfield, bound for Gaboon river; the Rev. J. L. Wilson and wife; the Rev. A. Bushnell and wife; the Rev. J. M. Preston and wife; the Rev. W. T. Wheeler; Mrs. Griswold; also John Wesley, a native youth, who came to the United States two years since, and has learned the art of printing.

GENERAL INTELLIGENCE.

PROFESSOR GREENLEAF. On Professor Greenleaf's late resignation of his duties in the Law School of Harvard University, "the students of the present term," as we learn from Monday's Courier, immediately upon "the announcement of the acceptance by the Corporation of the proffered resignation, held a meeting, and appointed a committee to take into consideration such measures as would be best calculated to express the ardent gratitude of the School to their eminent Professor, for his faithful, unwearied, and valuable services in their behalf, and for that courtesy and affability, by which his intercourse with the students has been uniformly characterized. The committee (whose report was unanimously adopted at a subsequent meeting of the School) recommended that the students provide for the painting of Professor Greenleaf's portrait by the most accomplished artist of the country, with the view of placing it in the lecture room of the Law School. The requisite amount for the accomplishment of this measure was promptly subscribed by the students, and other preliminary arrangements were adopted. His portrait, therefore, will ere long be placed, as an humble memorial of the students' attachment for him, in the hall, already graced by that of the late venerable Exchancellor Kent, of Marshall, of Story, and of many others, belonging to that galaxy of legal light, which has shed an undying refulgence over the jurisprudence of our country."

EMANCIPATION IN THE ISLAND OF MARTINIQUE. The black population did not wait for their formal emancipation, agreeably to a decree of the French Provisional Government, but took it into their own hands, and proceeded to the commission of dreadful atrocities—butchered the whites and wantonly destroyed property. The decree of the French Gov. was announced on the 23d, and took effect on the 24th of last month.

The Governor of Guadaloupe hearing of the state of things in Martinique, immediately abolished slavery in his own island and its dependencies—having adopted effectual precautionary measures to protect life and property. Accordingly matters passed off in Guadaloupe quietly and orderly.

We do not yet know all the facts in relation to Martinique. But probably there was first the reaction of oppression. And secondly, there was not in that island the *religious* preparation that made the emancipation in the British islands so glorious.

The immediate occasion of the outbreak was that a slave was sent to prison in St. Pierre by his master, for threats of murder. Other slaves assembled for his rescue; when he was released by one of the mayors. The slave had doubtless suffered cruel usage, which produced the threats. Thus excited, it was easy to increase the flame. They began, towards evening, to make some demonstration of violence. They entered the house of a Mr. De Savois, in which had gathered about 34 persons, and having broken some of the furniture, were in the act of leaving, when one of the inmates discharged a gun at them, and killed one of their number. To this imprudent act, were the after deeds of blood owing.

MARTINIQUE AND PORTO RICO. Capt. Clark, of Bark Clarissa, who arrived at New York from Porto Rico, states that a French government schooner had arrived at Ponce, with fifty passengers from Martinique from whom it was ascertained that the white inhabitants had assembled in force and drove the blacks out of the city. The governor of the island of Porto Rico, on the receipt of this intelligence, issued a proclamation to the slaves on the island, exhorting them to avoid all mutinous movements, and threatening those detected in any measure calculated to cause an insurrection, with instant death. [Courier of Thurs.

HAYTI, PORT AU PRINCE. This place has again been the scene of devastation and carnage. The blacks seem determined to exterminate all the malatoes. Jealousy; the remembrance of old wrongs; difficulties first fomented by the French between the blacks and mulaottes for private advantage; and not least, perhaps, the little pains taken by other governments, and especially our own, to raise the self-respect of these long degraded black men,—are among the causes which have produced the awful occurrences on that island.

MAY A MAN MARRY HIS DECEASED WIFE'S SISTER? The Synod of North Carolina, said no, and sanctioned the discipline of one of its churches which suspended a member who had thus married. The suspended member appealed from Synod to the General Assembly, and this grave and reverend body sanctioned the decision of the Synod. What renders the matter a little short of the farcical and ridiculous is, that some churches, Presbyteries and Synods allow a man so to marry, and this excluded member may of course go to one of them, and again be a member in good standing in the Presbyterian Church.

PRINCETON THEOL. SEMINARY. The whole number on the roll for the past year has been 147. Certificates of having finished the prescribed course have been conferred on 34 young men.

LIBERTY OR DEATH. We find the following paragraph in the *Wetumpka* (Ala.) *State Guard*, as an item of news:

"*Drowned.* The body of a negro man belonging to the estate of Spratlin, was found in the Coosa river, a few hundred yards from the landing, on Sunday morning last. It seems the boy had been run away for a week or two, and on last Wednesday an attempt was made to arrest him, the chase ending with the boy jumping in the river; after which nothing more was seen or heard of him until his body was found."

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES. We have sincere pleasure in noticing an important decree of the government of Portugal, appointing a committee to prepare a plan for the total abolition of slavery in all the Portuguese possessions."

ANTI-SLAVERY FEELING IN VIRGINIA. The *Richmond Southerner*, by no means an abolition paper, holds the following language in relation to public sentiment in Virginia, on the subject of slavery.

"It is not generally known, yet it is nevertheless true, that two thirds of the people of Virginia are open and undisguised advocates of ridding the State of Slavery; and after the year 1850, when the census is taken, their views will be embodied in such a manner as to startle the South. We speak understandingly. We have, within the last two years, conversed with more than five hundred slaveholders in the State; and four hundred and fifty out of the five hundred, expressed themselves ready to unite on any general plan to abolish Slavery upon almost any terms. Abolition fanaticism at the North has not produced this, but the annexation of Texas, and the acquisition of territory has done it.—Virginia may be put down as no longer reliable on this question. When she goes, the District of Columbia is free territory; then Delaware and Maryland will also go, and North Carolina and Kentucky will follow suit. This will surround the extreme South with free States; and when that day comes, and it will not be very long, we would just as lief own a parcel of wild turkeys as so many slaves. We may continue this subject in our next, certainly we shall further consider it." [N. Y. Globe.

THE DIABOLISM AT WASHINGTON.—The Washington correspondent of the Boston Whig has the following additional fact. How many such facts will it take to wake up the men of this country,—if there are any!—

I have learned something more of the history of some of those poor slaves who started from this city, in the keeping of Slatter, the slaveholder, for the Southern market last week. There were among the number, three sisters, who were members of the African Methodist Church. They are beautifully formed, handsome, and nearly as white as their master. Their brother is the coachman of Secretary Walker, and when he learned the horrid fact that Slatter had purchased them and was designing to take them South, he made efforts to purchase them himself. He had laid aside from his hard earnings, money nearly sufficient to purchase his own liberty, and this, with what benevolent persons gave him, he offered for his sisters, and offered also to secure the balance, but his efforts were vain. The inhuman monster, on account of their rare beauty, set a heavy price upon them, and demanded cash down. A young Southern libertine, before they started, offered $1000 for one of them, but Slatter demanded more. He was aware that men of this character would pay almost any price for them, and hence his spurning the offers and pledges of the brother.

GEOLOGICAL SURVEY. The United States Government has ordered, in addition to the usual lineal surveys of the public lands, a survey of all the region of Lake Superior and the waters of the Upper Mississippi, with *reference to minerals*. The work is carried on under the supervision of Dr. Jackson, of Boston. Five parties will be formed, who will travel partly by bark canoes along the streams, and in part by land. Departing from St. Anthony's Falls, one party will ascend the St. Peter's, another the Mississippi, and a third Rum river. One is already on the Des Moines, approaching its source, and another on the tributaries of the Mississippi below the Falls on the west side.

FREE AT LAST. It appears that at the rising of the General Assembly of 1848, Connecticut ceases to be a Slave State! It is a fact that no statute of our State has hitherto abolished slavery completely. In truth, the design of our legislators has been *not* to abolish it, and thereby absolve masters from their obligation to support the grey-headed slaves who have ceased to be valuable to them as servants. In 1830, if we remember correctly, there were twenty-five slaves in Connecticut; in 1840, seventeen. Eight or ten of them are still remaining. On Thursday, a bill for a public Act was passed, by which all slavery is abolished, while masters are still compelled to support those who are at present their slaves. [Hartford Whig.

NOBLE. Charles Astor Bristed, one of Mr. Astor's grand children, has remitted to Washington city, nine hundred dollars, to be expended in the redemption from slavery of the fugitives of the Pearle. The donation was entirely unsolicited, and made by him immediately upon learning that the slaves were to be sold.

IMPORTANT TREATY. The important treaty which was concluded with the government of New-Granada some months ago by our charge d'affaires near that power, has just been ratified by the Senate.

The most striking feature of this treaty, and which will most attract public attention, is the fact that it secures to us the right of way from the Atlantic to the Pacific, across the isthmus of Panama, a right of passage for commerce, by ship-canal or railroad. [Washington Union.

IRISH SYMPATHY MEETING. A very large Irish sympathy meeting was held at the Tabernacle, New York, on Tuesday evening. Mr. Greeley and others spoke. Great enthusiasm and excitement prevailed. Strong resolutions were adopted, and a subscription was raised for the use of Mrs. Mitchel and other purposes. A resolution was offered, pledging total abstinence from the use of all articles of British labor or manufacture. In spite of its apparent impossibility of fulfilment, it passed with loud acclamation, and but a few dissenting voices. [Cour.

REJOICING IN MEXICO. Messrs. Sevier and Clifford, in their official note to our Government, announcing the treaty, add, "The city appears to be in a great state of exultation, fireworks going on, and bands of music parading in every direction."

IMMIGRANTS, to the number of 859, arrived at this port from June 11 to June 18, inclusive.

VIRGINIA HARVEST. The wheat harvest was commenced last week in this and the neighboring counties, and promises an extensive crop. The country presents a beautiful and most refreshing appearance. [Richmond Whig.

STONINGTON ROUTE TO NEW YORK. The possibility of detention by fog, on this route, has been prevented entirely, by the erection of a light house, by government, and the hanging of a large fog bell, by the company, on one of the small islands at the entrance of Stonington harbor. This bell is rung constantly during thick weather, thus enabling the boats to run by the sound of the bell from the light boat outside, directly into the harbor.

LATE CONGRESSIONAL. Mr. Crowell of Ohio reported a bill for the repeal of the law of February 27, 1801, and all subsequent laws sustaining or maintaining the institution of slavery in the District of Columbia. The bill is mainly aimed at the antiquated slave laws of Maryland, which continue in force over the District of Columbia. The bill was not understood by all the House, and the friends of slavery were not strong enough, or bold enough, to take measures to prevent a reference.

A bill was passed for extending the time for locating Revolutionary Land Warrants.

The bill for the reduction of postage upon newspapers, and printed matter generally, was passed by the House. There was a general determination that the bill should pass without debate, and all attempts to discuss it or resist it were futile.

☞ FLORAL PROCESSION, JULY 4TH, 1848. The Teachers and Pupils of the Warren street Chapel are preparing for the annual Floral Procession on the 4th of next month, and would respectfully and earnestly solicit the interest and assistance of their friends in the city and country.

The hopes and expectations of our community are so highly raised by the success of former years that we cannot meet them without a continually increasing degree of favor from all who are able or inclined to co-operate with us in this appeal to the taste and sensibilities of the people.

Contributions of Evergreens, Grasses, Flowers, Baskets, Decorations, or Refreshments, will be most gratefully received.

Our more distant friends would aid us exceedingly by forwarding Branches of Arbor Vitæ, Hemlock or the like; and wreaths of Evergreen. Dried Grasses will also be very acceptable, and can hardly reach us too soon.

Flowers from schools or friends in our neighborhood we shall be happy to rend for in all cases where we may learn of their being ready.

Cake, Fruit, &c., for the Refreshment Tables, may be more easily furnished by others.

Delegations from other Schools are cordially invited to join the Procession. It may gratify them to arrange their own bouquets, decorations, or banners—and all such preparation will aid us most effectually.

The Tracts in acknowledgment of the contributions of last year are nearly made, and will be forwarded without delay. Should any school fail to receive them, or should any other communication be desired, please address the subscriber, at No. 5 Warren street, Boston.
june10 CHARLES F. BARNARD.

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati are hereby notified that their Annual Meeting will be held at the United States Hotel, on TUESDAY, July 4, next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati who may be here, are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S JACKSON, Sec'y.
Boston, June 17, 1848. 3t

☞ W. N. S. NORMAL SCHOOL. The Members and Graduates of the West Newton State Normal School are hereby notified, that their Triennial Convention will be held at Normal Hall on Wednesday, July 26th.

The Convention will open at 9 o'clock, A. M. The Address, by Rev. R. C. Waterston, will be delivered at 10 o'clock. The Collation at 2 P. M., with speeches and appropriate music.

It is hoped that every Graduate will be present.—Expenses to be defrayed by an assessment on the Members of the Convention. Members are requested to appear with the appropriate Normal Badges.

By order of Ch. of Committee of Arrangements.
W. Newton, Normal Hall, }
June 17, 1848. }

☞ NOTICE. The Franklin County Evangelical Association will meet at the house of Rev. W. H. Hadley, in Montague, on Monday, June 26th, at 4 o'clock, P. M.

JOHN F. MOORS, Scribe.
Deerfield, June 17, 1848.

☞ THE CHESHIRE PASTORAL ASSOCIATION, will hold its next Meeting at the house of Rev. A. A. Livermore, in Keene, on Tuesday, the 27th inst, at 10 o'clock, A. M.

A. A. LIVERMORE, Scribe.
Keene, June 17, 1848.

☞ The SABBATH SCHOOL ASSOCIATION, in connection with the above, will hold its Semi-Annual Meeting in the Unitarian Church in Keene, on the same day, at 2 o'clock, P. M. An Address and extemporaneous remarks may be expected.

MARRIAGES.

In this city, June 7th, by Rev Frederick T. Gray, Mr Ebenezer Frost to Miss Elizabeth R. Binney.

14th inst, by R. C. Waterston, Mr James A. Pierce of Boston to Miss Almira Dollof of Charlestown.

On Sunday evening, June 14th, by Rev. S. H. Winkley, Mr James F. Wood to Miss Maria McCloud.

6th inst, by Rev Mr Waterston, Mr John H. Maffatt to Miss Elizabeth Murphy.

In North Chelsea, June 18th, by Rev Norwood Damon, Mr Aaron Emerson to Miss Mary Frances Roberts, all of C.

In Roxbury, Mr Charles Williams to Miss Hannah M. Rust.

In Charlestown, on Thursday evening, June 15, by Rev Nathaniel S. Folsom, Mr Stephen B. Cram of Boston to Miss Mary Ann Hay of C.

8th inst, by Rev Geo. E. Ellis, Henry A. Edes to Sarah Louisa, daughter of Hawkes Lincoln.

In Waltham, 14th inst, by Rev Mr Whitney, Elbridge E. Greenough, Esq., of Salisbury, N. H., to Miss Elizabeth R. Eastman, of W.

In Quincy, June 12th, by Rev William P. Lunt, Mr Ambrose Pierson of Nashville, N. H., to Miss Mary R., daughter of Nathaniel White, Esq., of Quincy.

In Randolph, 18th inst, Mr Hiram C. Alden to Miss Julia Caroline, youngest daughter of the late John King, Esq.

In Easton, May 30th, Mr Ephraim B. Nye to Miss Elizabeth B. Howard, both of Sandwich.

In Northampton, June 13, by Rev Rufus Ellis, Mr Solyman Merrick of Springfield, to Miss Anne S., daughter of Mr Cephas Clapp of N.

In Hartford, May 31, Mr J. A. Chapin of Springfield to Miss Mary C. Bennet of Sag Harbor, L. I.

In Worcester, Mr Jacob N. Tolman to Miss Abby S. Moses.

In New York city, 12th inst, by Rev G. W. Briggs, Mr Mansfield Compton to Miss Louise Burrell.

DEATHS.

In this city, 18th inst, Joseph Lovering, Esq., in the 90th year of his age.

18th inst, Thomas N. Kingsbury, 49.

In East Cambridge, 19th inst, Miss Hannah Woodberry, formerly of Beverly, 42.

In Plymouth, 16th inst, Nathan Hayward, Esq., M. D., in his 85th year—late High Sheriff of Plymouth county, and a graduate at Harvard University in the class of 1785.

In Tremont, Illinois, on the 10th inst, Myra, 2½ yrs, youngest child of William and Myra Pettes, formerly of this city.

In Duxbury, 19th ult, of scarlet fever, Ann Otis, daughter of Bradford and Sarah Ann Weston, 12—15th ult, of scarlet fever, Walter Channing, son of Joshua H., and Sally W. Sord, 3 yrs 5 mos.

In Holliston, Mass., June 15, of croup, Martha Ann Nichols, 10 months.

In Barnstable, 13th inst, Mrs Rebecca J. Crocker, 63; 14th, Mrs Rachal Crocker, widow of the late David Crocker, Esq., late Sheriff of Barnstable county, 57. The deceased were sisters, and died at the house of the last named.

In Salisbury, Mass., May 27th, Mrs Abigail Nye, 94, relict of the late Dr Samuel Nye. "The memory of the just is blessed."

In Bridgeport, Ct., 11th inst, Silvanus Sterling, Esq., President of the Bridgeport Bank, 61.

In Raynham, May 30th, Henrietta M. A., daughter of the late Jonathan Shaw, Esq., 55.

In Marblehead, Sarah R. Hathaway, daughter of Mr John Hathaway, 4 yrs 2 mos.

In Providence, 9th inst, Miss Abigail, daughter of the late Phineas Brown, 79.

A SINGLE statement like the following, ought to be a sufficient inducement to any one suffering with diseased lungs to make a trial of Wistar's Balsam, and test its virtues in their own case:

Florence, Oneida, Co., N, Y., May, 1846.

Mr. S. W. Fowle,—Dear Sir: I take pleasure in stating to you my experience in the use of Wistar's Balsam of Wild Cherry.

Sometime in Feburary, 1845, I was attacked with a difficulty of the lungs, which brought me in appearance to the brink of the grave. I consulted those who were called skilful physicians, who pronounced my case incurable. My friends at night did not expect to find me alive in the morning. I was induced, as a last resort, to try Wistar's Balsam and after taking the first bottle, I felt great relief. I continued to use it, and after taking four bottles I considered myself cured, and for the last year I have had no occasion to use any medicine for the lungs and believe myself entirely well.

[Signed,] J. T. GRILLEY.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. june24

Medicines---Wholesale.

25 Bales Senna Leaves,
12 cases Licorice paste,
6 bales do Root,
40 cases Rhubarb do,
10 Bbls. Castor Oil,
6 cases Cardamon Seeds,
1,000 lbs Slippery Elm Bark,
10 cases Carb. Magnesia,
20 boxes Cale.
100 doz Townsend's Sarsaparilla,
200 doz Ext. Cauchalagua,
1,000 lbs Press'd Herbs,
100 doz Lemon Syrup,
30 bales Corks, various,
20 packages Sponge, do
500 lbs Plasters, do
1,000 packages Druggists' Glass,
10,000 lbs Lozenges, various,
2 casks pear'd Calamus Root,
10 cans Oil Peppermint,
10 " " Cassia,
100 doz pallet Knives,
50 lbs Iodine, French & Eng.
50 lbs Hydriodat Potas,
1,000 doz Galli-pots, various,
25 bbls Epsom Salts,
6 do pulv. Cream Tartar,
10 do Flor. Sulphur,
500 oz Sulphate Quinine,
300 oz Morphine prepara'ns,
2 cases Turkey Opium,
10 bbls Oat-meal, and flour,
3 cans Oil Lemon, fresh,
3 " " Burgamot, do,
10.0 oz Otto Roses, pure,
1,000 lbs perfum'd Hair powder,
100 lbs Chloroform,
500 lbs Inhaling Ether,
1,000 doz Writing Ink,
50 " Syringes, various,
1,000 Wedgwood's Mortars,
500 Eng'h Iron, do,
500 Stove Funnels,
200 doz Grad. Measures,

Together with a general assortment of *Drugs, Medicines, Popular Nostrums, Chemicals, Perfumery, Surgical Instruments, Paints, Oils, Dye-stuffs, &c., &c.*, for sale for cash or credit to dealers, by

BREWERS, STEVENS & CUSHING,
Wholesale Druggists,
Nos. 90 and 92 Washington, and Devonshire st.
june24 eopis6t

NEW BOOKS FOR CHURCH CHOIRS.

THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. JOHNSON, author of "Instructions in Thorough Bass" "The Musical Class Book," Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.

The merits of this work, will be highly appreciated by members and especially by leaders of choirs, who have felt the difficulty of sustaining the interest and attendance upon their meetings for practice, and who properly estimate the effect in the improvement of the taste and the power of execution, which the study and practice of these compositions produce. In the large and varied collection which this book contains, 5 of the Choruses are by Handel, 13 by Haydn, 17 by Mozart, 6 by Mendelssohn and the remainder by Cherubini, Neukomm, Zingaselli, Romberg, Webbe, Naumann, Spohr, King, Stymann, &c.

Although this work contains more vocal music than the most expensive Chorus Books which have been published in this country, it will be sold at a price less than that of common Church Music Books.

Just published, by *Wilkins, Carter & Co.*, No. 16 Water street, Boston, and for sale by booksellers and music dealers generally. tf june24

BURNAP'S DOCTRINES OF CHRISTIANITY.

JAMES MUNROE & CO., have just published,—Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians, by Rev. George W, Burnap. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

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7. Organization in Agriculture.
8. European Corresp

POETRY.

For the Register.

LINES

Suggested by the opening of the South Burial Ground to Visitors, May 28.

Come, from the house of prayer and praise,
Where penitence its offering lays,
To the broad earth and spreading skies,
With eyes turned off from vanities.
Come, where the Spring's restoring power
Revives the tree, and opes the flower;
With lifted heart and reverent tread,
Enter the garden of the dead.
Can the Cathedral dome have art
With such a power to move the heart?
Mysterious death, mysterious life,
Mingling around with hallowing strife.
From kindred mould the expanded flower,
Waits to distil its rainbow shower;
And folded buds retain their trust
Of incense for the sacred dust.
Above, through leafy screen, the sky
Bends o'er its matchless canopy,
To lift thee to the conquering power
That consecrates the place and hour.
* Beneath the Pine's perennial shade,
The constant Bird a home has made;
For there the Heaven-taught Robin's nest
Is built above the pious breast.
Within the holy solitude
Instinctively she comes to brood,
It is her altar, there to raise
The requiem with the note of praise.
Beside the low-roofed Chapel waits
The mourners' train within the gates;
Waits, to receive the voice of prayer,
And gather its responses there.
Shall not the massive walls around
Shut out each vainer thought and sound
And make the spot a holy ground?

* It has been noticed, the three past years, that a Robin has returned to her nest in a tree over the Tomb of the deceased Superintendant of Burial Grounds.

MISCELLANEOUS.

ROMANISM IN ROME.

CATECHISM IN THE MINERVA.

[From Blackwood.]

Vistors to Rome are oftimes puzzled and surprised at hearing the very unusual affix, *della Minerva*, applied to one of the Christian Churches of that city; more especially when they find it also familiarly known to the common people, not so well read as their priests in the calendar of the saints, as *La Sta. Minerva*; but the apparent misnomer originates in an ellipsis of the full line, which runs thus, *Sta. Maria sopra Minerva* —the church in question having supplanted a temple formerly dedicated to Pallas, upon the ruins of which it has been reared. But though the goddess of wisdom still retains a *nominal* interest in the edifice, certainly, to judge from the catechetical exercises of which we are about to give a specimen, her reign is past, and there remains but the *nominis umbra* in lieu of it. * *

At Easter-tide, those who have any curiosity on the subject may hear Bellarmine's Catechism, as it is squealed, bawled, or otherwise intonated by the young children of the different *Rioni*es, and commented on and explained for their edification by the pedagogue priest of the district.—He is generally surrounded at such times by a bevy of from forty to fifty scholars, *gamins* or *gamines* as the case may be; and to work they set with such earnestness of vociferation that all Bedlam and Parnassus, raving and reciting together, could not well surpass the discord: the shrill diapason, peeling through nave and aisle, shakes the floating *Baldaquino*, and makes the trembling walls bellow again, furnishing an apt and lively illustration of the "*convulsaque marmora clamant*" of the poet.

Though we had often frequented the churches at this season, and had scores of times heard questions both asked and answered therein, yet, generally intent on the marbles or monuments of the edifice, we had not hitherto given ear to the proceedings of these obstreperous young bullcalves: but, before leaving Rome definitely, it seemed fair to give them an hour's attention on some convenient opportunity, in order to form an unbiassed judgment of how their early religious education was carried on. One soon presented itself in the above-named church of the Minerva; for, chancing to be there at the right hour on an examination-day, in crossing in front of the black-columned chapel of St. Dominick, we came suddenly upon a covey of little girls nestling in one of its corners, under the sumptuous tomb of the thirteenth Benedict, and waiting, all primed, for their instructor. Some, absorbed in the contemplation of the silver crown and faded finery of St. Philomel—we trust, at so tender an age, without infringement of the tenth commandment—were delighting themselves in anticipating the day when they too might become saints, and wear similar decorations; others too young for such speculations, were staring with intense vacancy at the flickering of a tiny lamp, in front of a very dingy-looking madonna, to which one or two, in baby simplicity, were repeating *Latin* creeds, paternosters, and aves. Not knowing exactly how long the preceptor of these small folk might keep them waiting, we left them, and proceeded to the body of the building, where a detachment of boys was already drawn up for action, with their *padre* in the midst. Approaching as softly as might be, we stood against a neighboring pilaster to hear what might be required of such young pupils, and how they were prepared to acquit themselves. Their incessant movements did not promise a very sustained attention, whatever might be the business in hand: many of them were evidently plagued with fleas—all with fidgets; some shrugged up their shoulders, others swung themselves by their hands on the form; these were buttoning, those unbuttoning their dress; and not a few warmed their feet by kicking the sounding pavement, and then listening to the echoes from the vaults. Every boy carried a book in his hand; but on these no wandering eye ever looked, not even for an instant, in its numerous glancings round. As soon as the additional commotion, occasioned by the approach of a stranger, had subsided, the priest barking back to what he had just been saying, and not quite sure of his whereabouts, asks his class touching the last question. "You asked that boy," said one, pointing to a comrade near him, "how he supposed he ought to come to church." "Well," said the priest resuming his one, and reverting to the last examinee; "and how did you tell me you were to come?" "*Colle mani giunte cosi*," said the boy, locking his hands, and standing up as he did so. "*Niente avanti?* said the priest, glancing at two very dirty paws. "Oh yes! I was to wash them." "*Poi?*" "I was to cross myself as I came out of my room, and to cast down my eyes, like the "*Mater Indolorata* yonder." "And then?" "As I came to church, besides looking grave, I was to walk, not *cosi*"—and he walked a few paces as he ought *not* to walk,—"but *cosi*"—changing the rhythm of his march—"as if I were following my brother's funeral. *E poi finalmente*" (as he resumed his place with a jerk), "I was to be seated so, and hold my tongue till the *padre* should address me." "Well, my little man" (to another of the motley class), "were we not talking about the sacrament?" "Oh yes! no one may receive that who has been guilty of any mortal sin." "*Bene*, that's quite right. * * * "And what may mortal sins be?" turning to the next scholar. "*Eh cui lo sa*; who is to tell you that? said a young butcher's boy, turning off the question, and freely offering it to any one who would take it up. Upon this the boys made much noise, and laughed out lustily, not encountering any reprimand from the *padre*, or so gentle a one as to prove no check to their mirth. At length, quiet being partially restored, he resumed his task, and asked a child of *six* years old to give him an example of mortal sin! Not receiving an answer, this question travelled nearly to the end of the first line before any one would take upon himself to venture even a random response; then, at last, by dint of prompting, one boy suggested, that the tasting food before receiving the sacrament was of such a kind; and having been first much commended for his erudition, was next subjected to a long list of *suppositions* from the examiner; such as, "Suppose I were to drink a little water merely!" "*Niente!* no, you mus'n't." "Well; but suppose I only took a small piece of consecrated water?" "*Ne anche*; not that neither." "What! would even these small indulgences be infringing the rule?" But as the boy had received an approving "*bene*" for his first negative, he had no difficulty in keeping to his text; and at last the whole class, enjoying the joke of punishing their *padre* by cutting him off from all supplies at every fresh demand, roared out *in chorus*, "*Niente, niente*—you mus'n't touch a bit;" till, tired of the shouting, the good man proceeded to the next interrogatory. We were tiring too; but being really desirous of hearing, if possible, something more to the purpose, remained; notwithstanding, yet another half hour at our post—indeed quite long enough to be sure that "*niente*" was all we were likely to get for our pains. Some of the questions were simply frivolous, many jesuitical, others deeply profound; and whatever their character, all were answered in the same careless and irreverent tone. * * * "In all labor," says Solomon, "there is profit, but the *talk of the lips* tendeth only to poverty." It requires no Solomon to see how completely this is the case here, but there is one particular in which the *padre* really deserves praise, and we cheerfully accord it. The forbearance, the patience, meekness, and *bonhomie* which he exercises in proposing the dull routine of questions, and in listening while the pupils "ring round the same unvaried chimes" in reply, cannot be too much admired. Like the patient schoolmaster in Juvenal, he puts up with all their idleness and inattention—in the very doubtful proficiency of many of his scholars, gives them the favor of the doubt—and, above all, never loses his temper!

A NEEDY ONE SUCCORED.

An interesting case may be mentioned, not as most marked, but one of the more recent brought under my observation. It is that of a woman whom I was called to visit a few weeks since, reported to be in great want. She had arrived in Boston with a company of passengers landed last season. Her husband had died in Hospital, soon after the expiration of the voyage; and there, herself and two little ones had almost sunk under the same cruel fever. Their means were exhansted by the expenses of the transportation; and alone, in a land of strangers,—whose soil only offered to her dear partner the asylum of a poor grave,—this stricken mother, with her tender offspring, was left to seek, she knew not where, the hidden means of support.

A family long settled here, and who had known her in better days, lent the shelter of an attic in a house they partly occupied, and fed her from the little they might spare from their slender store. The woman, too frail for hard toil but not unskilled with a needle, sought employment in that line. She went from shop to shop in unavailing search for days, nay, weeks. At length some slop-work offered,—a few coarse pants to make up, at eight cents a pair. When I visited her, she was busied on the work. It was a chance stint, and nothing was promised beyond. Her children were about her;—the elder, a sweet boy of four; the younger, a weakly little girl, looking pallid and wan; both clad in clean but scanty attire. She was a woman of engaging appearance, though with a countenance "sicklied o'er with the pale cast" of grief, wearing an expression tender, touching, mournful. There was an air, too, of natural softness and quiet dignity in her look and manner, that, joined to the mingled lines of care, sorrow, and pious resignation traced on her features, could not fail to inspire feelings of respect. She had seen some twenty-eight summers; rather, might I say, the storms of as many *winters* had beat upon her brow; and now, a sad exile, afar from the land of her birth,—feeble, lone, widowed—she sat at her weary toil, to earn a scanty morsel to feed her hungry little ones.

The room, like its inmates, was tidy so far as practicable; but every thing betokened the dreariest poverty. On one side was the bed, with its thin covering; and around were a sitting stool, an old chest, a low pine table, and in a corner a barrel—alas! all empty of meal, but used as a box for the receptacle of loose articles. There was a fireplace, but no stove; and, on the broken hearth, some bricks were laid, to take the place of andirons, whereon were smoking two or three little brands. The morning was cold; the wind, without, blustering; and the solitary window of the chamber creaked and rattled to the keen blast.

The poor woman received my visit kindly, but with a flush of seeming surprise, so seldom had a stranger foot crossed her secluded threshold. She told me her story, enough of which has been given in what precedes; but the closing remark must not be omitted. Having spoken of her bitter disappointments when driven from famine at home, expecting to find a land of plenty here, she had experienced only want, suffering, sickness, and bereavement;—"I see," said she, after a pause, her tears the while coursing silently down her pallid cheek,—"*I see that there is no flying from the hand of the Almighty.*" "True, my good woman," was the quick response; "true, you have said rightly: there is *no* flying from the hand of the Almighty—no flying from his *supporting*, as well as chastening hand—no flying from the shelter of his parental wing. God is here as surely as in your native land. He is the God of the widow, and the Father of the fatherless. He will care for you, and keep your little ones. Trust in *him*, and you shall yet be blest." She listened to my words of comfort. Hope revived at the proffer of present succor, and the promise of future aid. A supply of necessaries for her immediate wants was forthwith furnished, and employment for her needle obtained soon after in a new quarter. A wealthy and liberal friend, to whom I made report of the case, visited her, and actively interested himself in the poor creature's welfare. Meeting him a few days later, he exclaimed,—"Why Mis. —— is a saint. Leave her in my hands. I will provide for her, and her poor orphans." And he has done it: Blessings upon his generous soul!

POWER OF EXAMPLE.

[At the temperance meeting in Syracuse N. Y., John Wilkinson, Esq. made some excellent and very forcible remarks from which we extract the following:]

Fourteen years ago, I had occasion to spend two winters in Albany. I went to board at what was accounted the best hotel in the city. The table, as was then the custom, was bountifully supplied with various wines, and almost every body made a free use of them. Being then, as I am now, a little independent in my way, and not being afraid to be considered singular, I refrained wholly; neither calling for wine myself, nor accepting an invitation from any one to drink. I did this on my own account, not then thinking of the effect it might have upon others, but choosing not to follow a foolish, unwholesome and demoralising fashion; although it was almost a universal one. After a few days, a young man, who had been seated near the head of the table, and like the rest about him every day had his bottle of wine, came and took his seat next to me. I of course welcomed him to my side, not thinking that there was anything in particular meant by the removal. He however soon said to me, "I have come to sit by you, because I have observed you can maintain your position at this table without drinking any wine." Well, I replied, and cannot you do the same? Was it necessary for you to change your seat on that account? "Even so" he answered. "I confess I have not the nerve to withstand the example of all the older and more prominent men around me. My colleague in particular is a very popular, and very fashionable man. He drinks his wine freely, and I acknowledge I have not the resolution to resist, and so I have come and seated myself beside you." If, said I, you want my countenance to encourage you in opposition to so foolish, and injurious a custom as this, you shall always have it. But do you think, there is any one here, who would dare to reproach you or me for refusing to drink wine! Certainly not. Why then should you care for what they may think, if they would be ashamed to utter their thoughts about us.

This little incident revealed to me how silent, and yet how strong is the influence of this fashion. It showed me moreover that even my example was of some consequence to others, and determined me, all the more, that my example in this respect should be a good one. Now, in all the gentlemen of wealth, and respectability and fashion, whose names are appended to the call of this meeting, would but throw the weight of their uniform example into the right scale, can any one doubt that that scale would preponderate? that the fashion of drinking would pass away? and the evils of intemperance be banished? No, Sir, no. They are responsible more than all others, if these evils continue to trouble and afflict us.

LETTER FROM ENGLAND.—OXFORD.

BY REV. H. W. BELLOWS.

April 28.

We had our first view of the face of England to-day, in a ride on the stage-coach from Warwick to Oxford. The distance is forty-five miles, and was accomplished in five hours and a half, including at least an hour's stoppage. Nothing can exceed the charm of a drive through this lovely country in this spring time, over the roads smooth as a floor, behind horses fleet as stags, between hedges green as new grass and white with blossoms; in view of thatched cottages, ivy-clad village churches grey with moss and time, and with the familiar features of the Old England of the story books, and the drawing-master's gable end, tumble-down wandering picture-houses, all "large as life, and twice as natural," full before you!

[A paragraph which occurs here, was extracted in the Register of last week, under the title "England a Garden."]

Oxford. Either we have been very dull readers, or travellers in England have given a very lame and inadequate account of Oxford! It is a matter of very serious doubt with us, whether Rome itself will have power to awaken deeper feelings of wonder and delight, or leave a more vivid and peculiar impression upon our minds, than Oxford. We shall take the liberty of supposing our readers to be as ignorant as ourselves of the University and city of Oxford, and endeavor to make them as wise as one very busy day there made us.

Oxford was, from very early times, as far back as the year 750, perhaps, the seat of some religious houses, priories, or monasteries, under the Catholic order of things. Here, too, from a date quite as remote, were established, under the patronage of these establishments, various schools. These religious establishments possessed much wealth, in lands, and privileges, and pious bequests, and, as the Catholic faith declined, they were converted, both buildings and lands, to the use of these schools of learning, which thus became endowed with property which every century, until recently, has done much to appreciate. Thus the University of Oxford is composed of 24 different and independent schools or colleges, each owing its origin to some more or less remote foundation, in an ancient monastic establishment, or else to the piety and munificence of some pupil of one or another of these establishments, whose gratitude tempted him to found another school like that in which he himself had been norsed.

It is necessary to understand that Oxford is a city of thirty thousand inhabitants occupying, perhaps two miles square, of which far the largest part is taken up in college buildings and grounds. When it is stated that the number of resident students is sixteen hundred, it will not excite surprise to hear that the college buildings are immense. They are uniformly built round a quadrangular court, and very few of these squares are less than 200 feet on each face. Some of the colleges contain as many as three quadrangles, and, besides the large courts within, are surrounded by grounds of from fifty to two hundred acres in extent. These grounds through which the two rivers of Oxford, the Cherwell and the Isis, meander, are laid out in the most tasteful manner, full of shrubs and flowers, and carpeted with a velvet sward. Trees, of great magnitude and age, shade the cool walks. There is as much difference in the extent, endowments, age, lands, numbers of students among these colleges, as if they were in different parts of the country, and, except for certain purposes, they are as independent of each other as Harvard, Yale, Columbia, and Union. Consider, now, that there are twenty-four of these colleges, each having edifices of its own, a hall or refectory, a chapel, a library, lecture-rooms, and dormitories; and that while several of them have very much more extensive accommodations than Harvard or Yale, few have less, and you will form an idea of the extent of the University of Oxford. Now, if it be remembered that these colleges are all built of stone, and usually in the highest style of architecture; that they form the most massive piles of building with two or three exceptions, in the world; that they preserve very much the appearance of the old monasteries from which many of them sprung, having still parts of the old buildings with the chapel, cloisters, refectory, and cells of the religious orders of seven hundred and a thousand years ago; that piety, and wealth, and taste, have lavished, for many centuries, their stores in adding to these buildings, or restoring them; if it be further understood, that whatever we are accustomed to see in our own country in Gothic architecture most elaborately wrought in wood and plaster, is here upon a far more magnificent scale, and with an increased richness, done in solid stone, both within and without, so that no flower that blows may not be found in marble there;—if it be also considered that it takes a whole day barely to walk in and out of these different quadrangles, each spacious, and splendid, and costly enough for the palace of a mighty sovereign;—if it is further remembered, that there are twenty-four chapels, each a magnificent temple, within this University, and full of the most costly work in stone, or oak carving, or painted ceilings, or invaluable memorials of the past—as many libraries, too, scarce one of which contains less than thirty thousand volumes, with a common library, (the Bodleian,) containing five hundred thousand—as many halls full of portraits, by the best masters, of the most celebrated scholars or statesmen of England for a thousand years past, with museums of all that is curious or instructive in science, art, antiquity, and these countless edifices of substantial stone in various stages of preservation, most of them hoary with age, flecked with moss, or with jagged outlines where the tooth of time has gnawed them, contrasted here and there with those of lighter color, and sharper and fresher outlines, but of the same primeval style, and all soft with the damp and soot of the English atmosphere;—and then the reader will have a tolerably adequate notion of the outward seeming of this vast, magnificent, and glorious University of Oxford. [Christian Inquirer.

Relic of Olden Times.—The Springfield Gazette publishes a copy of a letter written 134 years ago by the Rev. Lawrence Conant, giving an account of the ordination of the first minister ever settled over the Old South Parish in Danvers. We extract the following section:

"Ye Governor was in ye house and her Majesty's commissioner of ye customs, and they set together in a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a black Velvet Coat, bordered with gold lace; and buff breeches with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes and Indians, and a negro call'd Pomp Shorter, belonging to Mr. Gardner, was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity. He was then put in ye Deacon's seat, between two Deacons in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance, (giving grave scandal to ye grave Deacons,) and put him in ye lobby under ye stairs; some children and a mulatto Woman were reprimanded for laughing at Pomp Shorter. When ye services at ye house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and Venison, the last of which was a fine buck shot in ye woods near by. Ye Bear was kill'd in Lynn Woods, near Reading. After ye blessing was craved by Mr. Garrish of Wrentham,—word came that ye buck was shot on ye Lord's day, by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Ananias of old; ye council thereupon refused to eat ye Venison, but it was afterwards agreed that Pequot should receive forty stripes save one, for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer; and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shephard, whose conscience was tender on ye point of the Veli on."

Bible Translation. The difficulties of this work are not duly appreciated. The missionaries in *China*—American and British—are preparing a new translation of the Holy Scriptures, and have been compelled to leave for the present the name of the Supreme Being blank, from the difficulty of finding a term in all respects free from objection. The Missionaries are divided in opinion as to the proper term, but like Christian men, have *amicably* resolved to submit their different views to the religious literati of Europe and America. The writer remembers a similar difficulty having arisen in the translation of the Tartar language. The knowledge of such difficulties may serve to give a character of intelligent directness to the intercessions of Christians on behalf of Missionaries.

ONE JOURNEY THROUGH THE WORLD.

When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the answer of the Presbyterian. "God Almighty has permitted me but one journey through the world, and when gone I cannot return to rectify mistakes." Think of this, friends, but one journey through the world.

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